Evangelical Christendom

"Ucum Corpus sumus in Christo."

Nov.-Dec., 1915.

The Atmosphere and the Friend.*

"Some people only pray because they want something, not because they need an atmosphere to breathe, or because they need a friend."

I think it was the word "atmosphere" that arrested me when I read that sentence some weeks ago in a friend's house. Anyone who has lived at Oxford, or at any other proverbially relaxing place, where a man never feels quite his best, knows the full meaning of the phrase "a change of air," even if it is only for an hour or two. For years past one of the things that have kept me alive has been the practice of making pilgrimages, as often as time allows, to the top of Shotover Hill, just outside Oxford, for the sake of breathing, even for half an hour or so, a different atmosphere: and the spiritual as well as physical benefit one gets from such hill-top séances has given one great sympathy for the people in the Old Testament who set up their altars "on every high hill."

One of the chief purposes of Prayer, surely,—and especially just now,—is to give our spirits a sorely needed change of air. It is a way of escape into a different atmosphere—a hill-top atmosphere, from which we can return calmed and braced into the uncertainty and depression of that "valley of humiliation" through which God is leading our country to-day. We all need a great deal of Prayer nowadays, were it only as a means of escape from the prison-house of the actual. The actual is too horrible to stop and contemplate, unless a man knows that there *is* an escape from it, that it is *not* final, that there *is* another world, and that his "citizenship" is there.

I heard the other day of a young officer who went mad through having to live for weeks in a trench which was known to be mined, and might at any moment be blown up. His position, after all, is that of most of us in one way or another. Apart from the secret of escape into the clear, safe atmosphere of eternal things, which we have in Prayer, how could we stand it? With that secret, the outlook is so utterly different. "It ought to be impossible," wrote another young officer to me a few weeks ago, after describing a fairly nerve-racking experience of his own—"it ought to be impossible to panic with the words, 'Be still, then, and know that I am God,' in one's mind." In "the practice of the Presence of God" he had found the way of escape from the actual; and it made him not only far happier as a man, but far more efficient as an officer.

But what multitudes there are around us who

REV. E. A. BURROUGHS, M.A.,
Fellow and Tutor of Hertford College, Oxford, and Examining Chaplain to the Bishop of Liverpool.

* Address given at the Day of United Prayer, Kingsway Hall, November 1st, 1915.

do *not* know our secret, and are bearing the strain quite unrelieved! Surely, one practical outcome of our time of Prayer together here should be to make us keener not only to live ourselves more constantly in the "higher atmosphere," and so banish the worry and depression which paralyse true life, but also to pass on our secret to those who live half-stifled in the valley. "To bear the burden of the world's sin and folly without Christ is the shortest road to madness," says someone. Anything we can do to save our fellow-countrymen from trying to do so will be patriotic work of the first order.

But what is it that really creates a reviving atmosphere for us? Isn't it *people* more than anything? Don't we realise in these days more than ever that, though a week at the seaside may be all very well as a restorative, a day with certain people—with someone, perhaps, who is at the Front—would do far more for both our physical and our moral health? *People* are the true atmosphere-creators: and so in Prayer, it is a *Person* who makes the atmosphere which calms and revives our souls. You may remember how, in Mr. Mason's story, "Four Feathers," the hero, at a moment of desperate danger, buries his face in the desert sand and conjures up, and, as it were, draws towards him with all his might, the face of the girl he loved away in Ireland; and it gives him back the nerve he was losing. Isn't that a picture of Prayer—only with this crucial difference, that in Prayer the Friend is *always* there—as near to us as our faith will let Him be?

> "Speak to Him, thou, for He hears, and spirit with spirit can meet;
> Closer is He than breathing, and nearer than hands and feet."

The reason we fail at one time and succeed at another is not because God is sometimes near and sometimes far: it is because our *practice* of His presence varies so much. "The Lord is with you while ye be with Him": and a man who has discovered his own insufficiency, and the critical nature, sometimes, even of our "odd moments" and "off days," will soon realise that St. Paul's "Pray without any intermission" is not just a bit of pious exuberance or a counsel of perfection, but a most practical and scientific direction for life. We are meant to live "in Him" who has indeed said, "Lo, I am with you all the days," but has also said, "*Abide* in Me, and I in you, for *apart from Me* ye can do nothing." We can only "abide" by constantly, as a matter of habit and of policy, in small things as in great, "*practising* the presence of God." Then the whole responsibility of our lives passes over to Him, and, as we watch Him "doing wondrously" in them, like Manoah's angel-visitor, we enter afresh into the meaning of that central saying of St. Paul, "I live no longer as I myself, but Christ liveth in me." We discover the fact—which so needs to be recognised in public as well as personal life to-day—that Prayer puts at the disposal of man the genius of God.

And it is here that the active, creative—may I say "remunerative"?—power of Prayer comes in. "Some people only pray"—let me repeat the words—"because they want something, not because they need an atmosphere to breathe, or because they need a friend." Prayer *is* meant to remunerate him who prays. The mistake referred to is that of regarding it as only, or chiefly, a source of supplies. It is first and foremost "the Christian's vital breath"—his way of escape into the atmosphere away from which his soul is stifled; and that atmosphere is but another term for the realised Presence of his Friend. But, given that Friend—at hand, omnipotent, all-wise, all-loving—then of course the Prayer, which is an opening up of all our life to Him, must include the drawing from Him of all that we need for its equipment.

It is told of Alexander the Great that, a petitioner approaching him when he was busy, he bade the man go to his treasurer and get whatever he wanted from him. The man seized his opportunity, and asked for some perfectly enormous sum. The treasurer, aghast, referred the matter back to the king, who replied, "This man honours me by asking for so much; let it be given him immediately." One of the things the war has been teaching us is that we have hitherto asked of men, in Christ's Name, not too much, but too little. Have we also been asking too little of God?

E. A. BURROUGHS.

Notes.

The First Advent, and the Second.—The function of the World's Evangelical Alliance to maintain the fundamental Truths of the Christian Faith is emphasised by the season of Advent and the celebration of Christmas Day, when we commemorate and give thanks for the Incarnation of our Lord Jesus Christ. To many the coming Christmas, associated as it usually is with family re-unions and festivities, will be a sorrowful season spent under the shadow of war and bereavement. To all such the season of Advent will bring comfort and calm; especially the certainty of the fact of the Bethlehem story giving rise to the song of the Angels heralding the First Advent of our blessed Lord—God with us—Immanuel. But while this comforting fact is realised, another as certain and as comforting calls for emphasis at this dark hour—the Second Advent—for many features of the present time point to the near fulfilment of the definite promise of Holy Scripture concerning the return in Person and Power of Immanuel, to bring with Him those we have loved long since, and lost awhile. Let us keep this hope in view. We need not speculate on the day or the hour, nor divide if we do not all see alike concerning the manner of His coming. We can all look back on the Christ that was; look up to the Christ that is; and look forward to the Christ that is to come. In this confidence and hope, with joyful spirit, we approach the Christmas season.

United National Prayer for the War.—On page 214 of this issue of EVANGELICAL CHRISTENDOM we include an important statement of the Council concerning the need for united National Prayer for a successful issue from the War, and recommendations which are being heartily taken up, and which we trust will meet with a warm response throughout the Empire. Attached to the statement are some special subjects for Prayer, which it is requested may be utilised in private devotion, at Family Prayers, and at public meetings for intercession. The first list of signatures is an influential one. It will be noted that it includes the names of seven Bishops of the Church of England; official representatives of the Free Churches, Missionary and Bible Societies, and others, including many influential laymen representative of our common Christianity.

Acting upon this Call to Prayer, arrangements were made for a day of United Prayer and Conference at Kingsway Hall, Kingsway, W.C., on Monday, November 1st. The test of the success of a great meeting, or meetings, in the Metropolis is not alone their subject or object; conditions of weather, especially November fogs, are matters of concern to all in London who share responsibility for such occasions. To the glory of God it must therefore be recorded that on an exceedingly inclement day, pouring rain and driving east wind, some two thousand persons attended each of the meetings at Kingsway Hall. An evening meeting was not attempted for reasons which will be understood by all. The organisation of such a Day of Prayer is not only a responsible but a heavy task. With a depleted staff at headquarters on account of the War, early and late hours have been necessary to fulfil this and the equally pressing duties connected with the general work of the Alliance; but this and greater sacrifices, if necessary, are available, having regard to the issues involved, and the willingness which most, if not all, are manifesting, glad to be or to do for the good of the Nation, its righteous cause, and a successful issue from the protracted conflict into which it is so heartily throwing all its strength.

The success of the Day of Prayer held on November 1st has led to the arrangement of a second. The day (Monday, December 6th) will have come and gone ere this issue of EVANGELICAL CHRISTENDOM is circulated, hence we can only express the hope that, both as to attendances and spiritual results, December 6th will be as fruitful, if not more so, than November 1st.

The Limits of "Protestant" Protest.—We regret that the solemn Meetings for United Prayer concerning the War, held at Kingsway Hall on November 1st, were made the occasion for the distribution at the doors of the hall of a printed circular containing reflections on the Bishop of London, and incidentally on the World's Evangelical Alliance for having invited the Bishop of the diocese to preside at a united

Meeting for National Prayer held in the Cathedral City. This vulgar method of "protest" gave offence to many earnest Evangelicals, and calls for stern rebuke on grounds of both Christian courtesy and patriotism having regard to the special nature of the occasion. The World's Evangelical Alliance and its principles are far too well known for us to manifest concern for its interests by such action; but we deplore that it was associated with those avowing "God's Truth."

Lord Polwarth.—It is a matter of regret that our beloved President is unable to take the place he has so often and so graciously occupied on public occasions in past years. We miss him from the Alliance platform; but his lordship's earnest sympathy and prayers accompany the varied proceedings of the Alliance, as the following letter manifests. Unable to be at the Kingsway Hall on November 1st, Lord Polwarth telegraphed a message of cordial approval, which was followed by the kind letter below. The resolution referred to is that calling for a day, other than a Sunday, to be set apart as a day of humble acknowledgment of national sins and shortcomings, as quoted in the Note which follows.

HARDEN, HAWICK,
November 3rd, 1915.

Dear Mr. Gooch,—I am rejoiced to hear of such large meetings, and heartily join in the resolution agreed at the meeting. It will be gratifying to us if the Evangelical Alliance is the means of getting a day truly set apart for united Prayer, as so well expressed in the resolution. I gladly give my name, whether privately or as an office bearer of the Alliance.

I am truly glad to see the Bishop of London presided at the afternoon meeting.

It is not always easy to get Christians of different opinions to meet for one object, but there is one in which *all* can unite, and that is assuredly on the proposed occasion. I trust that the Archbishop of Canterbury and others in similar positions may agree, and that there may be no divergent views, but all unite in one spirit even if in different forms of celebration. The older I become the more do I long to see Christians of all denominations, while adhering to their own views, uniting together in the all-absorbing love of Christ and in awaiting His glorious appearing.

Believe me, yours truly,

(*Signed*) POLWARTH.

The Week of Prayer and the Archbishops' Day of Intercession.—At the Kingsway Hall meetings a resolution was unanimously adopted by a standing vote expressing the deliberate opinion of the meeting of 2,000 persons that the solemn issues of the present hour demand that a day, other than a Sunday, should be set apart, with the sanction of His Majesty the King, for the humble acknowledgment of national sins and shortcomings; and Prayer for the success of our arms on sea and land. The resolution further requested the conveners of the meeting to forward copies of the resolution to the King, the Archbishop of Canterbury, and the Prime Minister. An official letter has come to hand stating that the resolution has been laid before His Majesty the King. The resolution voices the feelings of a large section of Christians, and further steps will be taken to make that feeling more prominently known and understood in official quarters.

In the meantime, and on the day following the Kingsway Hall meetings, the Archbishops of Canterbury and York made an official announcement, stating that, with the approval of the King, Sunday, January 2nd, would be observed as a Day of Intercession. This follows the arrangement of last year. It is interesting to note that the day chosen is the opening day of the Universal Week of Prayer.

Monday, January 3rd, will be the date of the third day of united National Prayer arranged by the Alliance. Further announcements of this, and the arrangements for the Central London Meetings for Prayer, will be given in the newspapers and through the post. As we go to press the arrangements are in course of completion.

The Week of Prayer Abroad.—Some of our members and friends may have supposed that the War is responsible for a dislocation of the usual arrangements for the observance of the Week of Prayer in foreign parts. This is not the case.

In the second year of the War it is a pleasure to be able to record that the usual grants made by the Council have been called for and responded to, and that in most of the belligerent countries the universal Programme for the Week of Prayer has been translated and is in circulation. We are able to state, and we do so with thankfulness, that German national hatred

has not prevented a desire by some in Germany to receive copies of the universal Programme for Prayer. More in this connection we cannot say. Anticipating the Balkan crisis, earlier communication was made to some of the countries involved, especially Greece, Bulgaria, Rumania, Persia, and parts of Turkey and Asia Minor, with the result that, where we have not definite knowledge, to the best of our belief fellow-Christians in these and other parts of the Near East will be uniting at the Throne of Grace as the new year opens. In addition to this encouraging feature of Alliance work, we have before us as we write copies of the universal Programme for 1916, translated into Spanish, Portuguese, Luganda, and Korean. The translation and circulation into Chinese and Japanese, on a larger scale than usual, have not yet reached England, but by this time they will be circulating in the countries named. The Council have also made a grant to assist the translation and circulation of the Programme in Iceland; and if we do not mention other countries, it is only because at the time of writing full information has not come to hand. Thus above the War is seen through the Evangelical Alliance a unity greater than the limits of race and language, stronger than the divisions of enmity or War.

Liverpool Commemoration Conference.—A considerable portion of this issue of EVANGELICAL CHRISTENDOM is occupied with a report of the important and interesting Commemoration Conference held in Liverpool during last October. The addresses will repay careful reading, and we think they will show that on the eve of its Seventieth Anniversary (the Evangelical Alliance was born in London in 1846) the Alliance is true to the principles and ideals of its honoured founders, and perhaps more vigorous and practical than they dreamt it ever would be. If we are spared until the autumn of 1916, it is intended to commemorate in London the birth of the British Organisation, and, in fact, of the international interests, of which the British Organisation is the parent.

In the meantime, and since the Liverpool Conference, a most interesting letter has reached us from a valued member residing in Italy. We quote the letter in full. It will be interesting to learn if others present at the Liverpool or London Conference also survive?

BORDIGHERA, ITALY,
October 25th, 1915.

Dear Sir,—I have been much interested in reading in the Church papers, which I get out here, about the "Conference (in Liverpool) to commemorate the 70th Anniversary of the Conference of the Evangelical Alliance which took place in Liverpool in October, 1845." And I wonder if there is anyone now alive besides myself who took part, if I may use such an expression, seeing I was a very small boy, at the meeting seventy years ago?

I remember perfectly well being taken by my mother, a niece of John Henderson, of Park, Glasgow, to a public meeting at the Philharmonic Hall, which was to be addressed by, among others, Sir Culling Eardley, Bart. I could not understand what a "baronet" could be, and wondered if he would be different from other men. My boyhood attention was fixed on Sir Culling Eardley to such an extent that even now I remember his appearance; I was a very tiny little boy. I was often at Park since 1845, and have met there many of those associated with the founding of the Evangelical Alliance.

I hope you will excuse my writing this letter to you, but it has occurred to me that you might be interested to know of the existence of one who was present at a meeting held to consider as to whether the "Alliance" should be formed. I remember quite well that that was its object, and am, though in a very small way, still an adherent of the Evangelical Alliance.

In 1845 there was no railway communication between London and Scotland right through, nor, indeed, for some years afterwards. On the West Coast the means of travelling was by steamer from Glasgow and/or Greenock to Liverpool, thence by train to London. Liverpool was thus a convenient centre for friends from various parts.—I am, dear Sir, yours faithfully,

GEORGE CRICHTON,
Son of the late Rev. Hugh Crichton, D.D., Presbyterian Church, Mount Pleasant, Liverpool, and grand-nephew of the late John Henderson, of Park, one of the founders of the Alliance.

The General Secretary,
World's Evangelical Alliance,
19, Russell Square, London.

The Evangelical Alliance and Evangelisation.—The Rev. Dinsdale T. Young, a member of our Council, speaking on the subject of "The Problem of Unity in its Relation to Evangelisation," made this timely remark: "The Evangelical Alliance does not exist merely for people to felicitate one another. Nor is it simply the

object of the Evangelical Alliance to deal out bounties to wronged Christians in any land. The Evangelical Alliance stands, I submit, primarily, for the Evangelisation of the people." This statement is the necessary corollary of facts which lie at the foundation of the World's Evangelical Alliance and those which concern its history and aims from the beginning. Working with *all* bodies, home or foreign, seeking the salvation of men and women, but not desiring to interfere with existing work, the Alliance is intensely Evangelistic. We make this statement for a double reason: first, to re-assure any unendowed with the grace of vision, or whose range of vision is bounded by self-constituted limits, who may be uneasy concerning the comprehension manifested by the Alliance in particular departments of its work; and, secondly, to express the hope that the Alliance basis in its relation to the Holy Scriptures and the New Testament Evangel may become increasingly an accepted platform for united Evangelistic work. There is plenty of room for all seeking to follow the Master in His quest for souls. If the World's Evangelical Alliance does not rush into great campaigns, it is not because it has lost or is losing the Evangelistic note, or is inactive; it is more likely on account of its realisation that big and noisy methods are not necessarily more practical in result than the quieter and faithful work over scattered areas.

News from Russia.—We have lately received several communications from Mr. Adam Podin, all of them breathing the excellent spirit which pervades our brother's life and work. He has been, and is, active in Gospel work, latterly among the thousands of fugitives from Poland. Although we have known it for some months, it has not been desirable to mention the presence of British submarines in the Baltic. It is, however, no longer a secret, and we communicate with thankfulness the fact that Mr. Podin has provided a welcome for our submarine men at his home. He speaks of their delight at receiving English tea, so long as the supply held out! Mr. Podin, in mentioning this fact, asked for a fresh supply of tea, and our friends will be glad to hear that a parcel of ten pounds of tea is on its way to Russia. May it arrive safely, and stimulate our brave British sailors and our Russian allies to closer friendship and co-operation for the overthrow of the common enemy. In his letters Mr. Podin points to fresh openings for Alliance work in Russia, and we shall be glad if this important field of labour is made a subject of prayer. God bless the Tsar!

Malta and North Africa.—We have excellent news from both our agents in Malta and North Africa. Mr. Falzon, still at Tunis, in addition to his work among the Maltese in North Africa, is about to commence work among Italian-speaking people at Tunis. We have lately dispatched to Tunis a further supply of Maltese Scripture portions, supplied by the British and Foreign Bible Society. We greatly need funds for the work in Malta and North Africa. If some of our readers have this difficult but fruitful work laid on their hearts it will be an encouragement to receive their special contributions. A considerable sum is required.

Monthly Re-union Meetings.—The monthly devotional and missionary reunions at the Alliance House were resumed in October by a meeting, at which Mr. F. A. Bevan presided, addresses being given by Preb. Webb-Peploe, Sir Andrew Wingate, Preb. Webster, and others. There was a large attendance. On Thursday, November 11th, the second meeting took place, Colonel Douglas-Jones presiding. The subject of "The Religious Condition of France" attracted a large number of friends, and the most instructive address given by Mme. Barbier, of Aberystwyth University, was listened to with deep interest. We include the address elsewhere in this issue of EVANGELICAL CHRISTENDOM. Our obligations to Protestant work in France are clear and pressing, and call for the earliest possible fulfilment. How best these obligations may be met are receiving earnest attention. In addition to Mme. Barbier's address, Dr. Willoughby spoke, emphasising Britain's debt to France for some of the Gospel privileges we ourselves enjoy.

These monthly meetings are being continued *on the second Thursday in each month*, at 4 p.m. On Thursday, December 9th, Prebendary Fox will speak on "What England can do for Japan," illustrated by lantern slides. We hope there will be a large attendance.

EVANGELICAL CHRISTENDOM.

Semper Eadem.—Pope Benedict XV. is determined to maintain the tradition of the Papacy. In Rome he sees religious freedom. Evangelicals have erected churches and mission halls. Schools and orphanages are permitted to do their work on Evangelical lines. In the Pope's eyes those who are in charge of Gospel movements are worse than brigands, from the words, "What do these emissaries of Satan do who, in the midst of the Holy City, raise temples where God is denied true worship, who erect pestilential cathedrals to spread errors among the people, who scatter with liberal hand falsehoods and calumny against the Catholic religion and its ministers?" Evidently his Holiness is impressed by the splendid new buildings of the Waldensians, and has learned that Evangelical Christianity has become a power in the Capital of Italy. He evidently based his attack on stories well known to be invented freely by enemies of Evangelical doctrine—that Evangelical Missions bribe parents to permit their children to be educated in Evangelical schools. In Italy, as in Spain and Portugal, Protestant schools find it, as a rule, difficult to make room for applicants, and are generally provided with a waiting list of pupils! It is well that facts should be known. We live in an age when unpleasant truth is hidden to make place for pious aspirations based on ignorance. We now know, on the highest Roman Catholic authority, that Evangelicals are "emissaries of Satan," "deny God true worship," and erect "pestilential cathedrals." And yet we hear of possible reunion with Rome and the breaking down of the barriers of the past! These can only be imagined to be broken down by men who ignore their existence when they find themselves within the Communion whose head looks upon all who hold Evangelical doctrine to be members not of the Church of Christ, but of something very different.

Deputation.—The Rev. E. Price Devereux, M.A., LL.B., presided over a large and representative Alliance meeting, held in Christ Church Hall, Woking, on October 26th, when the General Secretary delivered his lecture, entitled "The War and After—the Mission of the World's Evangelical Alliance." The occasion was rendered the more useful by the kind interest of Mrs. Ferguson and Mrs. Nash, who arranged an informal reception before the meeting, accompanied with the "cup that cheers." It was an inspiring occasion, and additional thanks are due to the Rev. E. Price Devereux and the Clergy and Ministers of other local Churches for their hearty co-operation.

On Wednesday, November 24th, Mr. and Mrs. Martin H. F. Sutton kindly arranged a reception in the Abbey Hall, Reading. A very large meeting resulted, including most of the local Clergy and Ministers. Mr. Martin H. F. Sutton presided over the subsequent meeting, and, before calling upon Mr. Gooch to speak and exhibit his "Picture Travel Talk," referred to the past work of the Alliance in Reading; the great interest taken by his father (Mr. Martin John Sutton) in its development; and made proposals for the future.

Mr. Sutton referred to the close association of the work of the Evangelical Alliance with that of the British and Foreign Bible Society and the Missionary Societies, describing it as "the handmaid of the Churches," and expressed the hope of all that now and after the War the Alliance would find hearty and increasing support. At the close of the meeting a conference of local Clergy and Ministers took place under Mr. Sutton's presidency, to arrange for the general local observance of the Week of Prayer.

Mr. Gooch is visiting Guildford on December 10th, Edinburgh on December 15th. He expects to be in Ireland during the third week in January. The Council propose that he should pay a brief visit to the United States of America, and Canada, in February.

Whoso hath felt the Spirit of the Highest,
Cannot confound, nor doubt Him, nor deny;
Yea, with one voice, O world, though thou deniest—
Stand thou on that side, for on this am I!

From Myers' "St. Paul."

THE WAR.

MOVEMENT FOR UNITED NATIONAL PRAYER.

In view of the urgent need for united National Prayer and waiting upon God for a successful issue from the War, we heartily recommend:

That an appeal be hereby made to Christian people of all denominations to offer themselves for the service of united Prayer in their Country's cause.

That in London and in every city, town, and village throughout the Country public united meetings for humble Prayer and Intercession be arranged.

That an effort be made to include the homes of those unable to attend the public meetings, so that at Family Worship, and through individual private devotions, a wider unity in Prayer be established.

We earnestly unite in appealing to all Christians, individually and in conjunction with representatives of the various denominations, to assist in the arrangement of local meetings, and at the same time communicate their readiness to help to the General Secretary, World's Evangelical Alliance (British Organisation), 19, Russell Square, London, W.C.

In view of the desirability of concentrating upon outstanding needs it is suggested that the following subjects for Prayer be emphasised. The use of the topics daily at Family Prayers, morning or evening, is also urged:

For Victory, and grace to receive it so that God may be honoured among all Nations.

That an increasing measure of wisdom and strength may be imparted to our King, his advisers, and the leaders of our forces on sea and land.

That grace may be given to our people to follow the King's noble example and discourage the use of alcoholic beverages during the War.

That Christian ideals may govern our personal life in purity and simplicity.

That a spirit of mutual consideration may weld together all classes of the community.

That the Lord's Day may be protected from invasion and conserved for rest and worship.

That the Word of God may be enthroned in the fervent love and loyal obedience of the Nation so as to rule in Education, in Family Life, and Society.

That the issue of the present struggle may be to hasten the coming of the Kingdom of our Lord Jesus Christ. "that Thy way may be known upon earth: Thy saving health among all nations."

(For first list of signatures see next page.)

(Copies of the above topics in quantities for distribution can be obtained at cost price, 1/6 per 100, on application to the General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C.)

FIRST LIST OF SIGNATURES.

HANDLEY DUNELM, *Bishop of Durham.*
F. J. LIVERPOOL, *Bishop of Liverpool.*
J. E. CHELMSFORD, *Bishop of Chelmsford.*
J. R. ROFFEN, *Bishop of Rochester.*
J. W. CARLIOL, *Bishop of Carlisle.*
J. TAYLOR-SMITH, *Bishop and Chaplain-General.*
E. GRAHAM INGHAM, *Bishop.*
J. MONRO GIBSON, *Moderator, Presbyterian Church of England.*
DAVID PAUL, *Moderator, Church of Scotland.*
R. WADDY MOSS, *President, Wesleyan Methodist Conference.*
DINSDALE T. YOUNG, *Ex-President, Wesleyan Methodist Conference.*
J. T. FORBES, *President, Baptist Union of Great Britain and Ireland.*
CHAS. JOSEPH, *Ex-President, Baptist Union of Great Britain and Ireland.*
EVELYN R. HASSÉ, *Presiding Bishop, Moravian Church.*
F. B. MEYER, *Hon. Secretary, Free Church Council.*
J. SCOTT LIDGETT, *Hon. Sec., Free Church Council.*
G. CAMPBELL MORGAN.
J. H. RITSON, *Secretary, British and Foreign Bible Society.*
CYRIL C. B. BARDSLEY, *Hon. Secretary, Church Missionary Society.*
HENRY HAIGH, *Secretary, Wesleyan Methodist Missionary Society.*
W. Y. FULLERTON, *Home Secretary, Baptist Missionary Society.*
F. H. HAWKINS, *Foreign Secretary, London Missionary Society.*
NELSON BITTON, *Home Secretary, London Missionary Society.*
J. STUART HOLDEN, *Hon. Home Director, China Inland Mission.*
ALBERT A. HEAD, *Trustee, Keswick Convention.*
W. F. A. ARCHIBALD, *Treasurer, Religious Tract Society.*
"GENERAL" BOOTH, *Salvation Army.*
POLWARTH, *President, World's Evangelical Alliance (British Organisation).*
KINNAIRD.
REAY.
LANGFORD.
LAMINGTON.
BLYTHSWOOD.
CHAS. J. GUTHRIE.
R. ANDERSON, K.C.B.
ARCHIBALD CAMPBELL OF SUCCOTH, BART.
ALGERNON COOTE, BART.
MATTHEW DODSWORTH, BART.
A. H. L. FRASER, K.C.S.I.
A. WINGATE, K.C.I.E.
F. A. BEVAN.
W. MACKWORTH YOUNG, K.C.S.I.
A. PEARCE GOULD, K.C.V.O.
T. F. VICTOR BUXTON.
W. JOYNSON-HICKS, M.P.
MARTIN H. F. SUTTON.
E. G. HAY, *General.*
R. F. GRANVILLE-SMITH, *Colonel.*
D. F. DOUGLAS-JONES, *Colonel.*
SETON CHURCHILL, *Lieut.-Colonel.*
C. W. SHERRARD, *Colonel.*
W. H. DAWSON, *Captain.*
R. WADE THOMPSON, *Captain.*
JAS. A. CAMPBELL, *Captain.*
F. L. TOTTENHAM, *Captain.*
HENRY BARING, *Captain.*
T. J. MADDEN, *Archdeacon of Liverpool.*
J. G. TRAIN, *Ex-Moderator, Presbyterian Church of England.*
F. S. GUY WARMAN, *Principal, St. Aidan's College, Birkenhead.*
H. W. WEBB-PEPLOE, *Prebendary of St. Paul's Cathedral.*
H. E. FOX, *Prebendary of St. Paul's Cathedral.*
F. S. WEBSTER, *Prebendary of St. Paul's Cathedral.*
A. E. BARNES-LAWRENCE, *Canon of Southwark Cathedral.*
CHAS. BROWN.
R. C. GILLIE.
HARRINGTON C. LEES.
HENRY EVANS, *Commissioner of National Education, Ireland.*
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WORLD'S EVANGELICAL ALLIANCE
(British Organisation),
19, RUSSELL SQUARE, LONDON, W.C.

HENRY MARTYN GOOCH,
General Secretary.

The Tears of the Saviour—
A Nation's Warning.*

"When He was come near, He beheld the city and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace."

THE tears of the God-man were shed not only for the coming calamities which He foresaw, but for their causes, even then too evident. For is there anything more sad in personal or national life than opportunity irretrievably lost? Unconsciously Jerusalem was making her own ruin—she knew not the time of her visitation. Her Lord had come to His own seeking fruit, and no response had been made to the claims. "His own received Him not."

Yet Jerusalem was not a godless city as Babylon had been, and as Rome would be. It was the centre of Israel's worship. It was religious but without life. Ritualism and rationalism had made the commandments of God of none effect. Pharisee and Sadducee were blind leaders of the blind. The common people, who were neither scholars nor divines, heard the Lord gladly, but they did not follow Him. They had welcomed Him as a coming King till silenced by the authorities. The whole city was moved, but the movement came to nothing, and before the week was out crowds were shouting for His crucifixion. The King was crowned with thorns, and the mocking inscription over His head was the record as much of Jewish infidelity as of pagan scorn. Though our country has not sinned after this manner, we, too, have lost our opportunities. Christ has come to us again and again, and as a nation we have not known it, or have neglected it. He came to us in Reformation days, in the days of Wesley and Whitfield and the Evangelical fathers, and in later times of revival too quickly forgotten. He has come to us also in times of national peril and sorrow, as He has come now. Do our people recognise it? Do our leaders know what it means, and what may follow a disregarded or repudiated visitation? We call ourselves a Christian nation, we talk about Christianity and its violation by our enemies. But what is this worth if His Person, His Authority, His Word are not acknowledged or obeyed? To Him belongs by right preeminence in all things, and this not merely in name, but in fact and action. To offer Him less is spiritual treason, and implies a fatal ignorance of the things that belong to peace. It is not only that in our ordinary and public affairs secular and religious life are separated from each other, as if subject to different principles, but even in sacred things His authority is too often, as of old, overshadowed by sacerdotalism and subordinated to rationalism.

I believe that still the common people would hear Him gladly. But Pauline preaching of "Jesus Christ and Him crucified" in many places of worship is never heard; though often much that is good and useful is preached, the central figure of the Gospel is dim, and the supreme cause is out of sight. And if it is so in our Churches, are things better in many homes, where family prayer has disappeared, and the Bible is less read than Sunday newspapers, which boast of circulation by millions? It is not surprising that the dislocation of that which God has joined together results in the distractions and divisions with which we are afflicted in our religious, social, and political life, which we all deplore, and which no one seems able to remedy. And there is no remedy but one. Men are calling for leadership. But where is the leader that can unify thought, concentrate motives, and combine energies; above all, exercise an authority which quickens, elevates, and directs, which creates devotion and makes sacrifice a joy, who is one with us as He is one with God? That Authority exists. He is here, His presence never more solemnly announced than at this time. To Him all authority has been given in heaven and in earth. "He must reign till He has put all enemies under His feet." The confusion of public opinion can never be corrected, the still abounding selfishness and indifference cannot be cured, the agonies of the battlefield, the grief of shadowed homes, and evils darker and more devilish than these, cannot be staunched by any other power than His. God grant our people to know the "time of visitation" before it has passed, and to find in submission to the King of kings, the things which belong to a peace greater than the earthly peace for which we pray. It was thus He won the victory of old over death, it is thus He will win it through us now. Because He was obedient even to the death of the cross, "God highly exalted Him, and gave Him the name which is above every name, that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

H. E. FOX.

* Address given at Kingsway Hall, Day of United Prayer, on Monday, November 1st, 1915.

Christ's Conditions of Peace.*

By the Rev. John Henry Jowett, D.D.,

Pastor of the Fifth Avenue Presbyterian Church, New York.

ONE hundred years ago the American and British people signed the famous treaty which ushered in the century of peace. Difficulties have been met in good sense and self-restraint, and as Mr. Bryce has said, "Whenever there were mad manners in London there was good temper at Washington, and when there was a storm on the Potomac there was calm on the Thames."

Now at the end of the hundred years there is a spectacle unprecedented in the history of the world: four thousand miles of frontier line, invisible, undefended, without fortresses, without cannon, without military patrols; but marked by happy homesteads and prosperous farms, and stretching through almost endless leagues of waving grain. That unguarded line is the most significant line on the surface of the earth to-day, and its profound significance lies in the wonderful fact that it cannot be seen.

What about the next hundred years? How is the shy, delicate genius of peace, which is so easily offended and driven into exile, to be strongly and intimately settled among us, and not only among the English-speaking peoples, but among all the peoples of the globe?

What is the guiding Word of God?

"*He that hath seen Me hath seen the Father.*" We are tragically forgetting this word, and erasing it from our theories, and ignoring it in our practice. The significance is this: Christ is the ultimate expression of eternal realities. In Christ we see things as they really are. All our thinking must begin with what He has revealed. If we would secure lasting peace, our thought-moulds must be Christianised. Where, then, shall we begin the Christianising of our thoughts?

OUR GOD.

First, we must Christianize *our conception of God.* "He that hath seen Me hath seen the Father." Our conception of God must begin and end in Christ our Lord. Our conception must not be B. C. or A. D., but C. What shall we think about God? Just what Jesus Christ reveals. Lately, we have been using the word "God" without its Christian content. We have been going back to the Old Testament for our conception of God, and even back to the early records of the Old Testament, back to the twilight of revelation, back to the God revealed in the world's childhood, back to the elementary standards, back to the time of the first syllable, before the fuller Word had yet been spoken.

We have been oppressed by the way in which the name of God has been used in the course of the present war. But what has been the value of the name? By no chance have I seen Him called the "Father" in the invocations of kings or Kaiser. By no chance have I seen Him addressed as Christ. No, it is the name of "God" robbed and emptied of its Christ significance. It is the early Old Testament God, the God of battles, the Lord of Hosts. It is God, minus Christ!

The Old Testament is the wonderful record of the slow education of a particular people. The revelation begins in the dawn, in the mist and dull haze of passing night, and the day brightens and broadens until the full sun rises in Jesus Christ our Lord. Here is one of the things of the early twilight: "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." That is where we are to-day; but that is not one of the things revealed to us in Christ; Listen to our Lord: "But I say unto you, Love your enemies." We have gone back to the twilight for standards for the noon.

This is one of the most deadly practical heresies of our time. We have unchristianised the name of God, and the first and paramount necessity, if we are ever to establish a lasting peace, is to restore that name to its Christian value. When we use the word "God" it must be Jesus whom we see. "He that hath seen Me hath seen the Father." We shall never have peace until the God we worship, and to whom we offer our prayer, is the Lord and Father of us all, revealed to us in the word and life and death of our Lord and Saviour, Jesus Christ.

OUR NATIONALITY.

Another conception which needs to be Christianised if an abiding peace is to make her home among the children of men, is *our conception of nationality.* Here, again, we can choose to live in the dim, hazy twilight, or in the fuller noon. We can choose to live in the early Old Testament with Moses and Joshua, or in the New Testament with Jesus Christ. We can do our thinking about nationality among the primitive standards, or we can go into the high school of Christ.

Now where shall we get our thought-moulds of race and nationality? Shall we get them from Samson or from Christ? It is my deep conviction that much of our evil practices

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have arisen from our unchristian thinking about these things. We have wiped out the Christian revelations and standards. We have ignored Christ, and we pursue our thinking as though He had never been. The consequence is, our conception of nationality is too often tribal and exclusive. That is Old Testament thinking. It is not the Christianised thought of the New.

Turn to the Christian revelation.

"Ye are all the children of God by faith in Jesus Christ. . . . . There is neither Jew nor Greek."

"There is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him."

"Where there is neither Greek nor Jew, Barbarian nor Scythian."

How vast is the contrast between this conception and the one which I have just named! But does the Christ-conception wipe out the element of nationality and disregard it? By no means. It disregards nationality as an ultimate, it honours nationality as a mediate; it magnifies nationality as a means; it rejects nationality as an end. Christianity conceives national differences as the intended ministers of a richer union. Nationality is not an orchestra, it it only an instrument. Nationality is not a complete picture, it is only a tint in the making of a picture. In Christian teaching endowments are specialised for the sake of a larger and general service. The nation is the servant of the race.

Christianity, therefore, seeks to create and nourish "the international mind." It is the mind which escapes from its own national emphasis and moves sympathetically over the universal field. That is not a conception which disparages the unique endowments of a nation. Christianity says: Cultivate your national gifts to the last degree of strength and refinement. Practise the mastery of your own instrument to the last degree of power, but always hold in view as the aim of the mastery the enrichment of the racial orchestra, of which you form a vital part. It is this Christianised conception of nationality which is imperatively needed in the world to-day if we are to enjoy the purposed relations of universal peace.

Our Politics.

Another conception which needs to be Christianised, if human affairs are to lie in the bosom of peace, is *our conception of politics*. Politics has become a debased word. It originally meant the science and art of government. It meant the regulation of man in all his relations as a member of a nation and a state. It was a science and an art with large ideals, and with correspondingly noble endeavour and achievement. To-day, politics too often means self-seeking, wire-pulling, secret manœuvring, the pursuit of personal advantage, sectional campaigns, the magnifying of party interests above the welfare of the nation and the state. It is too often a low scramble and not a lofty crusade. And, therefore, there is urgent and immediate need that we Christianise our conception of politics. *We must get back to Christ.*

What is the aim and end of government in the life and teachings of Christ? It is this: "Thy kingdom come." And what is the kingdom? It is the kingdom of "righteousness, and peace, and joy." Therefore, the Christianised conception of politics is such an intelligent direction of human government as will make all that is crooked straight, and appoint such relations in righteousness as will provide a nest for the holy dove of peace, and for all the singing birds of sacred joy. Christianised politics are human regulations in the sphere of government for answering the prayer of our Lord, "Thy kingdom come."

When the politics of all nations become the strenuous wrestlings of noble men and women, intent upon noble Christian ends, the fair spirit of holy peace will come and settle in the earth as a joyful and abiding guest.

Our Life.

Again, if permanent peace is to be secured, we must Christianise *our conception of life*. This is too often material and barbaric. It moves on the plane where envy and jealousy breed, where misunderstandings multiply, where strife is engendered, and where fiery war springs to sudden birth.

What, then, is life? Is it a collection of things, or is it a set of relations? Is it a realm of having or a realm of being? If life is constituted of things, then in the scramble for things we shall have envy, and strife, and war, as long as the world endures. But if life is determined by noble relations, then the pursuit of true life will make war impossible. "To be carnally minded is death, but to be spiritually minded is life and peace."

What is this Christian conception of life? Here it is. "This is life, to know Thee, and Jesus Christ whom Thou hast sent." Real life is to be intimate with God, to be the friend of God, to find delight in the pleasures of God. That is life. From that august spiritual relation come all manner of spiritual fruits—love, purity, fidelity, sympathy, sacrifice. To live unto God is to live God unto men.

Once get that ideal enthroned in the minds of men and war shall be no more. Life will have an altitude where war germs cannot thrive. When life rings with the song of "Glory to God in the highest," there will be peace among men in whom He is well pleased.

Sentiment and True Religion in Relation to the War.

We are passing through a time of acute sorrow and suffering. There is scarcely a family in the land that does not either live within the shadow of death or in dread of the shadow. The flower of our young manhood is being cut off, "dead ere its prime," and they make the great sacrifice at the call of King and Country. Their death strikes us all as unnatural. To fall in battle is a glorious end for the patriot soldier; it is a death that speaks to us all as due to the imperfect Christianisation of humanity, and is the fruit of the wrath of man dealing destruction, in opposition to the reign of Him who is the Prince of Peace. We hate war, and yet, looking back over the past sixteen months, with all their sadnesses, there are very few who do not think that we were bound to act as we acted, and that cowardice and selfishness are greater evils than the losses and sufferings of the strife. We see now as we did not see last year that there was no means of avoiding the struggle which our foe had determined to inaugurate in order to obtain ends dear to his heart. We cannot understand how any nation could lightly set fire to the conflagration that burns up human prosperity, destroys human life, and brings the most terrible grief and suffering to vast masses of men and women. This fire has been lit, and we have to pay the price enacted by the self-will and false ideals of others.

Looked at calmly, the death rate from the War, so far as it affects England, is only one-tenth of our annual death roll. The ordinary departure of men, women, and children, though accompanied by poignant grief, does not strike the imagination or cause the shock experienced by the death in battle of those we love. Man is born to die. This has been the universal experience of the race. The place that knows us now will soon know us no more. Death comes, we sorrow for those who die in Christ, but we have the hope of a joyful resurrection to eternal life. The sting of death is gone, the victory of the grave is known to be overcome by the victory of the Christ who rose from the dead and will present His servants without fault before the Throne of God.

Even when our loved ones die at home there is a not unnatural desire to continue to remember them before God in our prayers. We can do so by thanking God for having loaned them to us and giving us their examples of Christian living to lead us to a closer walk with God. We can thank God in our every remembrance of them, and leave them in His gracious keeping. We know that the earliest catacomb inscriptions speak of the faithful dead "resting in Christ," and the silence of the New Testament on the question of Prayers for the Dead makes it, to say the least, precarious to introduce into the services of the Church prayers that have no warrant in the language of Holy Scripture, and appear to those who study its pages to be without any express sanction, no matter how much they may appear to fall in with the natural craving of the heart bereft of those most loved and most prayed for during their earthly probation. We can commend them to God, assured that He who loved and watched over them, "keeping them from the evil that is in the world," will continue to keep them safe for ever. More than this cannot be deduced from the message of the revealed Word, and outside that light in our darkness we have no teaching of surety and certainty.

Here we might leave the subject. Unfortunately, human nature is always anxious to know more than is revealed, and to be wise above what is written. We can never forget that Christianity is an historical religion. It is based upon the life and mission of One who appeared in time and lived here among men. The old, old story is contained in certain records that are the very life of the Church and its sole title deeds. These books are contained in the New Testament, and where their teaching is plain and unmistakable, Christians must follow their leading and not depart therefrom. In the past Churches have departed from Scripture, and have grievously erred. The imaginations of men have taken the place of the message of God. The doctrine of purgatory, with its concomitant indulgences, has its origin in the sentimental ideas that are associated with speculations on the state of the departed. In our own time keen intellectualism has given rise to errors based on the attempt to make modern philosophical systems give sanction to whatever in Christianity appears to be in accord with them, and to reject as untrue all that clashes with them, although taught definitely in Holy Scripture. The faithful Christian has to be on his guard against the excesses overlaying the Creed of Christendom as revealed in Scripture, and the emptying of that Creed of its content through yielding to "knowledge falsely so called." He is a trustee of Divine Truth, which he cannot surrender in order to attain sentimental comfort or an intellectual compromise that leaves little or no room for faith.

The past year has seen a revival of the idea that those who die in battle are redeemed by

their death. A widely circulated religious newspaper wrote in its leading columns: "Those in this War who have fallen in battle on our side are safe, but they still need our prayers. Through their sacrifice we live to a great extent our old secure life. Many of those who have saved us from these calamities [the fate of Belgium] are beyond the reach of any earthly reward, but they are not beyond the help of our prayers. We ought to give them this help. It is but common gratitude."

Where do we find any such teaching in the New Testament? There is only one sacrifice that saves—the Sacrifice of Christ. The New Testament is meaningless if that message be taken from its pages. It is the warp and woof of the whole web of revelation. Our blessed Lord's name, Jesus, signifies the fact, and His cry, "It is finished," is the seal of the truth. St. Paul knew no other Gospel; St. Peter proclaimed it on every possible occasion; and the fourth evangelist tells us that John the Baptist spoke of Him as "the Lamb of God which taketh away the sin of the world." That Sacrifice for sin is appropriated by the individual through faith, and saving faith comes from personal trust in the promises of the Gospel and living union with God. Repentance and faith are united in the teaching of our Lord and the Apostles, and we find nowhere in Scripture any other basis of salvation. What God has in His eternal pity for those who "die for man" we cannot proclaim, for we do not know. We have no warrant whatever to state that there is salvation for those who in battle lay down their life.

It is painful at a time like the present to write anything that may cause grief, but there are certain facts that cannot and ought not to be overlooked. It is unfortunately true that dangerous occupations lead to recklessness of living and frequently blur the distinctions between right and wrong. The soldier is engaged to-day in an occupation that threatens death in the daily discharge of duty. He is not exempt from the weaknesses of human nature, and the risks he is about to run have often an upsetting effect on his mind. *Carpe diem*—make the most of your opportunity for pleasure—has become the motto of some, and it has not always been pleasure of a character that is of the innocent recreative character it should be. We thank God for the many proofs of noble living and high Christian character given by the men of our old and new armies, but it is a commonplace to those who know facts, that what is true of multitudes is not true of all. In the Article of the Church of England dealing with Predestination and Election occur the words: "So for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation." We may apply this saying to men who are taught that if they die in battle they are undoubtedly safe. The Devil can use the false teaching to their destruction, and the practical consequences here and hereafter may be terrible. There is nothing more dangerous than to teach that, no matter how a man lives, he can secure salvation by his dying on the field of conflict in a righteous cause. The cause does not save. Christ alone saves, and the man who is saved must trust Him for His salvation by yielding himself to Him and repenting of his sins.

It is necessary to say one word more. Men who go to war know what lies before them. They all have lost friends and comrades. The very air is full of memories of men who have died. Their regimental roll contains the names of those who have been suddenly called from this life by the shock of battle. Was there ever a more urgent call to consider their ways and come to God, asking His mercy, for the sake of the Lord Jesus Christ who died for them? The summons to prayer and thought is terrible in its constant pressure. Whatever their past may have been, they are told that, by repentance towards God and faith in our Lord Jesus Christ, they may obtain remission of their sins and the peace of God that passeth all understanding. Do they neglect that salvation when they have the opportunity to obtain it? If so, what is their state in the presence of God? They are not among those who have not heard the Gospel message and die in ignorance. On every side we hear of the faithful ministration of chaplains of all denominations. Is their mission to proclaim salvation through a soldier's death with his face to the foe, or salvation through faith in a crucified and risen Saviour? We thank God that they have been true to the Gospel, and have preached the Cross to the men to whom they minister; and we know sufficient of our brave men to believe that they in their hearts place their eternal welfare, not on the chance of death in battle, but on the hope that maketh not ashamed, born of loving trust in God and acceptance of that one Sacrifice made for their sins. "The death of Christ, interpreted as the New Testament interprets it, constitutes a great appeal to sinful men. It appeals for faith. To yield to its appeal, to abandon oneself in faith to the love of God which is manifested in it, is to enter into life. It is the only way in which a sinful man can enter into life at all." This is the message of the Gospel. Any other teaching is not the Gospel of Christ.

T. J. PULVERTAFT.

"By Great Waters."* (EZEKIEL xxxi. 7.)

By Rev. H. Elvet Lewis, M.A.

FOR the purpose of a few moments' meditation I wish to take a sentence from the elegy of Egypt out of the Book of the Prophet Ezekiel. He is there describing the prosperity of Egypt. It may well humble the pride of great nations to-day to remember that once upon a time Egypt, too, was a world-power. Describing the prosperity of Egypt as a beautiful tree, full branched and high, the prophet uses these words: "For his root was by great waters." A tree like that could not grow beside a summer or a winter stream, a stream filled in summer by thunder showers, or in winter by torrents of rain, and then passing away. The root was by great waters.

I take my text straight away from the elegy of Egypt, for I want to apply it in quite another fashion. I want to ask you, asking myself at the same time, and through this meeting try to put the question to larger numbers still: Is our root by great waters? How have we been trying to live during the past few years? The Gospel has its great deeps; it has also its outflowing streams, and I am afraid we have often been satisfied to be planted by some stream. As long as it flowed gently past, murmuring comfort and bringing with it a sense of quietness, we may have been satisfied. And now God is putting us to the test, putting our life to the test, putting our faith to the proof, and we are praying, and at the same time believing, that one of the results of this great calamity will be to bring us back again to the great waters.

You think of the picture drawn by our Lord Jesus Christ, the parable of the rich fool who had filled his house and gathered his crops. But he was living near a stream that very soon vanished. One year it filled to overflowing, and then he spoke to his soul and said, "Eat, drink, and be merry"; and the Lord stood above him and said, "That brook will be dried in a few hours, and then what have you?"

We turn from that picture to one found in the Old Testament, still the picture of a farmer. He had been doing well, and then one year came the shadow of famine. As you were near, you could see how the blight was upon everything, the fig tree, the vine, the stall, the home, the flock. Truly the stream has run dry. But as you draw near you can hear one singing, "Yet will I joy in my God." He was not living upon his farm merely, or upon his harvests. What a large part of our nation has been satisfied to grow beside the stream that runs dry! And all of a moment we find that nothing avails but the great waters. We have allowed ourselves even to live not on the deep things of God's Word, but on some of the streams that flow out of the Bible? We have come to speak of it as a literary book, we have come to admire its poetry, and gone away. Just think of anyone turning the twenty-third Psalm into a literary poem! You can never live on a thing like that; the stream runs dry. But if you have found the meaning of the twenty-third Psalm in your experience of life, your root is by the great waters. We have been talking about brotherhood—brotherhood at home, and brotherhood among the nations; but we have planted the tree by a very shallow stream, and forgotten the Incarnate Son of God. We have seen some of the streams flowing from Calvary, and we have been tempted to looked upon His death as the death of a martyr, and very little more, hiding away the very ocean of God's love which is in flood on Calvary. The twelve Apostles had Christ as a Teacher for three years, and yet how weak they are when they come to the end of His great teaching. But as soon as they are planted beside the great waters of His redeeming death, Pentecost follows. And God is calling us as Churches to-day, calling us as Christian people, as an entire people, not merely to enjoy some of the pleasant streams of religious feeling, and religious thinking, and religious emotion; He is calling us back to the great waters.

What sustained the soul of the martyred nurse, Edith Cavell? Yesterday some of us sang in our different churches the hymn of her last hours, "Abide with me." It is the hymn of the great waters; not a hymn of beautiful life simply, or death, not a hymn of poetic prettiness. In every verse you have the sound and the sweep of the great waters. In the first verse, "Help of the helpless"—great waters! Then you come to "Change and decay in all around"—great waters!

"Where is death's sting? where, grave, thy victory?
I triumph still."

Her root was by great waters.

"Hold Thou Thy cross before my closing eyes."

That great hymn has become greater still because of what it has done during these days. But in singing it, remember it is a call to England and to this Empire away from all that is poor, and small, and selfish even in our religion, back again to the great waters. May God plant us there anew.

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* Address given at Kingsway Hall, Day of United Prayer, on Monday, November 1st, 1915.

The Reunion Outlook.

Notes and Comments.

"Religious Monopoly." THE Bishop of Carlisle has once more been writing and saying what most English Christians feel. He sees two tendencies at work in the religious world—one making for religious monopoly the claim to exclusive grace, and the other, true to Gospel freedom, living in the atmosphere of the New Testament, and proclaiming the privilege of every man to draw nigh to God, and without any intervention to obtain at His hands, through Christ the Lord, "perfect remission and forgiveness of sins." He calls for a frank abandonment of the oft-repeated sentence, "the Church to teach and the Bible to prove." For him the Bible shows the way, and it is for the Church to follow. He is right. It is very easy to write of the Church that teaches Truth, but our experience is that Churches have erred just as grievously as individuals, and that unless they follow the clear teaching of the Bible they will go hopelessly wrong. The Church has to appeal to Scripture if it wishes to know where Truth lies, and for the student of Scripture it is clear that the Saviour who told the woman of Samaria that neither Mount Gerizim nor Jerusalem has peculiar sanctity, taught that the heart of man attuned to God "in spirit and in truth" worships Him in an acceptable way. Looking at the Christian world, it is vain for any body of Christians to lay claim to special monopolies of grace. God is blessing all the Churches that truly serve Him, and what God has blessed cannot be opposed to His mind. Freedom regulated by order is the aim of Church life. To profess to have "monopoly of grace" is to assert something foreign to the Gospel.

The Church of England and Kikuyu. The Bishop of Winchester is one of the leading Bishops of the Church of England. He is not a platform orator or a man who seeks to declare his opinions to large audiences. In many respects his slow, careful delivery and his scholarly reserve make him a man whose character and thoughtfulness, rather than his personal magnetism, demand respect and attention. He went to Edinburgh; he is a member of the Continuation Committee, and was also a member of the Consultative Committee that reported to the Archbishop on Kikuyu problems. All his life he has been definitely associated with the sacerdotal section of the Church of England. He knows better than most men the strength of the hostility shown by his friends to the limited approval of Christian co-operation in the report of the Consultative Committee. He therefore devoted part of his charge to his diocese to a defence of the opinions to which he was a signatory. He draws a strong distinction between "rigorism" and practical duty. Rigorism requires to be tempered by sympathy and comprehension. All principles are not alike; some must be followed without exception, others, on the contrary, demand exception in certain circumstances. He illustrates his view: "I cannot without irreverence receive the Sacrament from the hands of a minister who is not ordained according to what Catholic witness bids me believe to be the due order and succession through men at each stage appointed to ordain. I cannot dispense in any case with Holy Matrimony as the one and only relation in the Church between man and woman. These are instances of the first kind in which principle must absolutely rule." He then shows that the absence of confirmation does not oppose an absolute obstacle to the reception of the Sacrament, and that while at home "an exchange of pulpits with other ministers would be to most of us intolerable, and must, in fact, if it were chronic, lead to alien teaching," in the mission field circumstances are such as to make such exchange desirable.

Bishop of Mombasa and the Position. The Bishop of Winchester says he cannot think that God confines churchmanship to members of the Roman, Greek, and English Communions. We are glad that this is so, for

everything that contributes to peace and harmony is an advantage, and nothing is more unchristlike in the opinion of members of non-Episcopal Churches than to be told their Church is no Church. The Bishop of Mombasa, like other Anglican Bishops, has been circularised by the six representatives of the revolting Westminster Clergy, who cannot conscientiously recommend for support areas in which Kikuyu "irregularities" are tolerated. The Bishop has not been slow to respond to the attack, and replied: "I have decided to take action within the defined limits of the Pronouncement of the Archbishop of Canterbury, which is based on the opinion of the present chief leaders in the Church of England." Bishop Peel understands the feeling of unrest and anxiety among Churchmen in England who are striving to nullify the work of the Reformation. They are really endeavouring to draw a distinction between the Church of England and the Church *in* England, which is quite a different thing, and is really a non-scriptural body that represents all Roman dogma and discipline *minus* the Pope. The Reformation is being undone by men of the school who hate the word "Protestant" and dislike the teaching of the Book of Common Prayer and the Thirty-nine Articles. As the weeks pass and ideas become clearer, it is seen that we are faced by two conflicting and irreconcilable ideas of the Church of Christ. One set of men hold firmly by a mechanical organisation transmitted mechanically with a systematised doctrine and discipline which must be accepted in all its parts; the others maintain that the Church of Christ consists of all those who are in living union with the Saviour, and that the ministry of the Church exists for the Church's training and teaching, not to supply it with its essential life, which comes from God Himself.

The late Rev. E. J. Kennedy. Some men make a place for themselves in their environment. They have character united with sweetness of disposition, tact and a wide sympathy even for things they do not understand. "Jack Kennedy" was loved by all who knew him. He was manly and gentle; he was as straight in character as he was inspiring in presence. As a Y.M.C.A. Secretary he was an acceptable and successful Evangelist; as a clergyman of the Church of England he displayed pastoral and pulpit gifts that won the hearts of his congregation. He was one of the first to become a Chaplain when the call for men to go to the front was made. He met with a serious accident and bravely bore his pain. On his return to his Boscombe parish he appeared to find everything ready for a long period of delightful work, but God saw otherwise. Struck down by meningitis, he died when he seemed least likely to be spared. He wrote himself in his will, "I die in the faith of my Lord and Master Jesus Christ, humbly trusting my soul to the merits of His infinite sacrifice for sin." That is the true merit of all successful living. It is common for a distinction to be drawn between ministers and laymen. At root both are in the same class—sinners saved by grace, and the obligation to holy living lies equally on both. Mr. Kennedy grasped this fact, and his unassuming piety and generous sympathy made him the power he was among men and women of all social classes. He died a victim of the War, and he summons us all to trust in Christ.

The Weakness of Individualism. Bishop Welldon says that we cannot understand the German worship of the State and militarism unless we realise that for many years Germany had discovered the inherent weakness of individualism, and determined to subordinate individualism to the State. In England individualism had run riot and had become a source of weakness. He instanced our national neglect of Sunday. Reverence for Sunday was a genuine test of a nation's righteousness. "He never saw people going to spend Sunday on the river or on the golf links but he wondered if they realised that they were setting an example which, if it were followed by the nation at large, would establish as a principle that the worship of God counts for nothing in the national life." We are fully alive to the evils done by individualism, but is it not a fact that in those nations where there is least "individualism" we find most Sunday irreligion? Does Berlin observe Sunday? Does Vienna observe Sunday any more than Paris, Petrograd, and Rome? We have lost our Sunday in England through a neglect of the teaching binding on in-

dividuals that God claims from man the observance of one day in seven for His worship and special service. Individualism to be combatted on its bad side must be met with the ideal of a corporate life centred in a Great Ideal. In other words, we must know that we are members of the Body of Christ growing into our living Head in all things. Germany owes its moral eclipse to the fact that it has placed the State in the place of God, and made subordination of the individual to a non-moral entity the first duty of the citizen. This has brought with it the death of the higher moral sense, and the loss of that individual conscience which permits men and women to approve what is base, wrong, and inhuman. Christ alone relieves man from the weaknesses of individualism and collectivism.

"A truly Catholic Church." The Rev. J. D. Jones, of Bournemouth, a man of vision and faith, declares war to be "the repudiation of Christ practically *in toto*." He is right. War means that the power of evil has captured part of the human race, and in a righteous war those who oppose it are regretfully condemned to fight. He proceeded to say that "he sometimes dreamed of a really Catholic Church—a Christian Church that in Germany, France, Russia, and England should be really one. War would never arise if the Church were a truly Catholic one." Before this can be realised two facts must be established: (1) "The truly Catholic Church" must embrace the majority of the citizens of each and all these countries. (2) "The truly Catholic Church" must hold the faith of the Gospel and put it into practice in daily life and teaching. Otherwise we have no guarantee whatever that the ethic of the Gospel will be the national ethic governing international affairs. We entirely agree that this glad day can be brought about by the proclamation and acceptance of the gracious Gospel of the redeeming Christ. Let that be done faithfully and the result is assured. We must begin at home. Sometimes we are apt to lose a sense of our individual duty in the knowledge that a great deal more than we can honestly do has to be done in other lands. That is a false conception of Christian obligation. We have our individual work to perform, and as we do that we go far to determine the activity of the whole. If we can build the new Jerusalem in old England and set up here the City of God as a witness to our faith and love, we shall do far more to make war to cease than by dwelling on the duty of other people to be faithful in their own lands.

The Church of Rome and the War. We have been frequently told that if we had religious unity the War would not have taken place. The Roman Church has made its unity its proudest boast, and what do we see? Roman Catholics are as bitter enemies as Greek Churchmen and Protestants. The Roman Curia has left us in no doubt as to its views. When the Kaiser's birthday was celebrated by a solemn *Te Deum* in Rome all the Cardinals except the French attended. When a Mass was said for the dead in Belgium only the French Cardinal was present! In all neutral nations ultramontanism has thrown in its lot with German autocracy against Roman Catholic Belgium, French and Italian Roman Catholicism! Why is this? If we endeavour to discover an answer, it will probably be found in the sympathy between absolutism in Church and in State. Rome is an absolutism, so is the German monarchy. Both profess to be constitutional, but both have reserved for themselves all authority in the chiefs. The true spirit of democracy has never been recognised in German institutions, and in the Papacy the Pope and hierarchy are everything. Men, however, who have in any way tasted the joys of freedom break from despotism, and in the allied nations Roman Catholics fight as bravely and honourably for truth and freedom as their Protestant fellow-countrymen. When war has ceased the leading fact of the present situation will make a deep impression on the minds of honest Roman Catholics. The Papacy has abandoned its claim to impartiality by showing itself pro-German, and has in silence, without protest, seen the hideous barbarities of *Kultur*. It is not outward union, but the Spirit of Christ among the nations that will make wars to cease.

The New Theology. From the point of view of reunion the "New Theology" was always hopeless. When the three thousand souls were added to the Church "they continued steadfastly in the

Apostles' doctrine and fellowship, and in breaking of bread and in prayers." Only on this basis can reunion ever come, for unity in essentials is absolutely necessary. We look back upon the painful controversy and are glad that the man who caused it has withdrawn his book and proclaimed that he has abandoned his position. We always felt that too much importance had been given to the old heresies clothed in modern raiment. The errors and crudities that attracted attention were as old as the thought of man, and were widespread during the early ages of the Church. In the nineteenth century they became current once more among a school of thinkers who made man the measure of the universe and subjective thinking the sole test of truth and error. Subtly they found their way into theological books, and were only recognised as dangerous when a popular writer and preacher proclaimed them as a great discovery that would revolutionise Christian thought and build up theology on a new and startling foundation. They have been weighed in the balance and have been found wanting. Their champion has disowned them. Would that the harm they have done could as easily be destroyed! Apart from everything else, the lesson to be learned from the recent episode is the duty of men abstaining from saying what they think at the moment in opposition to New Testament teaching until they have tested and proved its truth. If they delay they will never say it, for its falsity will become at once evident to themselves. It is far easier to do injury than to restore what has been injured, and the story of the "New Theology" campaign is a proof of this fact.

A National Mission. The Archbishop of Canterbury has announced that the way is becoming clear "to an organised movement of the nature of a National Mission for the deepening and strengthening of spiritual life." The movement will be on a unprecedentedly large scale, and will be felt in every town and village of the country. We are thankful for the statement. There is need of a mission in every place where men and women reside. The War has not evoked a great religious movement. After sixteen months of struggle, England is not one bit more definitely religious than when last June twelvemonths war seemed an impossibility. The nation has drifted insensibly into acquiescence in a state of spiritual deadness that was the fruit of a belief that "keeping things going" is all that is needed to make a ministry successful. We had forgotten the personal touch with God—the practice of His Presence, and accordingly war broke out when our people's minds and hearts were intent on other things than the service of God. Is it possible for the great National Church Mission to become a great national mission in which all parts of the Church of Christ will take part? We have no great belief in the effectiveness of machinery as such, and see the many difficulties in the way of joint action—the Manchester breakdown lives in our memory—but soul-winning and soul-training are the normal work of the ministry, and all classes of men who have given their lives to the proclamation of the Gospel can fit themselves by special prayer and study to discharge the definite mission work placed on them through the call of the War to holier living among *the people*.

Sectarianism at the Front. It is evident that our friends in Scotland are much exercised by certain changes made in the conduct of Divine worship among the troops at the Front. It appears that up to a certain date Anglican and Presbyterian chaplains worked together, and joint services were held to the mutual profit of the men. Now, owing to new regulations, the men worship separately — Anglicans by themselves, non-Episcopalians by themselves. Evidently pressure from England has been exercised, and ecclesiasticism has intervened. Here are men united in the same army, in the same task, doing the same national work, in accordance with the one call of duty. They felt that at bottom, in spite of sectional differences, they were equally one in the service of their common Lord. They rejoiced and were glad to feel this spirit of union. Many of the chaplains shared their joy, and realised the blessedness of the opportunities. Then comes ecclesiastical sectarianism and raises its voice. The past must be forgotten—if it can be; the policy of "pens" must be adopted and followed, and the world must see that those who know in heart they are one with those engaged in the same deadly combat are forced to give an object lesson of dissension in the presence of the world. We are well aware of the technical ecclesi-

astical barriers that keep men apart, but surely in hours of need and in days of common stress there is something inconceivably horrible in rigorous insistence on the secondary when it means open violation of the primary duty of showing ourselves "one in Christ."

The Attack on the Chaplain-General.

Bishop Taylor Smith was Chaplain-General to the Army when war began. On him was thrown a great responsibility. He had to nominate many hundreds of chaplains and to make arrangements for their being sent to the places best suited for their capacity. The Church of England is not homogeneous. A section is law-breaking in its action and law-ignoring in its outlook. The Chaplain-General has to see law obeyed in the army. He has to choose men who will lead the soldiers to the Saviour and bring to them the knowledge of salvation. By the practically unanimous consent of the soldiers the Bishop has made choice of fit pastors. They represent all schools of thought, but they have one thing in common—a passion for souls and the determination to lead the men entrusted to them to personal communion with the Saviour. A school of sacerdotalists, however, believe that everything is wrong unless they are in authority. They imagine that Gospel Truth is one thing, the ministry of the Word and Sacraments another. In reality both are one, but to men who exalt the minister into the priest and the Sacraments into salvation naturally consider that unless they have their way in all respects, wrong is done. Accordingly they have attacked most bitterly the Chaplain-General. All sorts of untrue charges have been made, and readers of the diatribes would imagine that he had betrayed a solemn trust and appointed unfit and improper men at the hour of crisis. No word has escaped Bishop Taylor Smith, he has borne these slanderous libels in silence; but the Bishops of Oxford and St. Asaph have come to his defence and have borne testimony to his work. Dr. Gore says that thirty men from his diocese have become army chaplains, and they are precisely the thirty he would have appointed for this work. Bishop Taylor Smith has become dearer to the heart of his friends by reason of the malevolent attacks made on him by men whose vision is distorted by party spirit.

THE PEACE THAT IS TO COME.

In these dire months of War, that leave us dumb,
There oft appeareth to my inward eye
A vision of the Peace that is to come.

No words are able to describe the scene—
New aims and hopes, new joys are everywhere.
And strife and hate as though they ne'er had been.

What brought, I ask, a love-crowned peace like this?
Whose wisdom guided, and what treaties bind?
An answer comes to me that none should miss:—

No human effort, wisdom, power, or pain,
Have brought such peace; but Christ, the Prince of Peace,
Who maketh all things new, hath come to reign.

* * * * *

O Prince of Peace! Earth's King that is to be,
Who now, though still rejected, art Earth's King,
In faith and hope we bow, and worship Thee!

H. J. Prebech.

TOWARDS CHRISTIAN UNITY

Report of the Conference to commemorate the Seventieth Anniversary of the Conference of Christians of various denominations held at the Medical Hall, Liverpool, on October 1st, 2nd, and 3rd, 1845, from which issued the great London Conference of August, 1846, that gave birth to the Evangelical Alliance.

ST. GEORGE'S HALL, LIVERPOOL.

Morning Session: "Looking Back."
Afternoon Session: "Looking Up."
Evening Session: "Looking Forward."

UNUM CORPUS SUMUS IN CHRISTO.

The World's Evangelical Alliance
(BRITISH ORGANISATION).
LIVERPOOL BRANCH.

Commemoration Conference, October 5th, 1915.
1845-1915.

With the approval and co-operation of the Lord Bishop of Liverpool and many of those representing the Free Churches and United Religious and Philanthropic effort in our City, it has been decided to hold a **United Christian Conference** in Liverpool, on **Tuesday, October the 5th next,** to commemorate the Seventieth Anniversary of the Conference of Christians of various denominations, held at the Medical Hall, Liverpool, on October 1st, 2nd, and 3rd, 1845. from which issued the great London Conference of August, 1846, that gave birth to the Evangelical Alliance.

The Alliance is now represented in nearly every part of the civilised world. In 1912 the British Organisation became an incorporated body, taking the name of the World's Evangelical Alliance (British Organisation).

The Conference Meetings will take place at **St. George's Hall.**

There will be three Sessions, at which the General Subject, "**TOWARDS CHRISTIAN UNITY,**" will be considered as under :—

11—1	o'clock	"Looking Back."
3—5	"	"Looking Up."
7—9.15	"	"Looking Forward."

The following are among those who have already promised to take part as Chairmen or Speakers :— The Lord Bishop of Liverpool, the Right Hon. Lord Kinnaird, K.T., the Revs. Prebendary H. W. Webb-Peploe, M.A. (Hon. Secretary, London), J. Monro Gibson, D.D. (Moderator, Presbyterian Church of England), Harrington C. Lees, M.A., Alex. Connell, B.D., J. E. Rattenbury (West London Mission), H. Elvet Lewis, M.A., Mr. John Wood (Hon. Secretary, London), and the General Secretary of the British Organisation, Mr. H. Martyn Gooch. The Lord Bishop of Carlisle has given a provisional promise to be present and take part. Other speakers will be announced.

The object of the Conference is not merely to recall and commemorate the past, but in the face of the prevailing crisis in our national life, to review the present and provide for the future. Amidst the many anxieties, and remarkable opportunities for Christian testimony and effort, we need also to seek, as members of the "One Body" of which Christ is the Head, for closer fellowship with each other and thus to perpetrate the beneficent principles introduced by the Founders of the Evangelical Alliance seventy years ago.

No prospect is more moving than the consideration of the issues from the War in their relation to the Spiritual life of our City, and of the Nation, and it is strongly felt that we ought to be prepared now, so that on the conclusion of Peace we may be able to meet the situation within and without the Churches with an Organisation based on the Scriptural principles of Truth and Love, and including a programme of practical work, Devotional, Missionary, and Evangelistic.

On this account, we cordially invite the Christian people of Liverpool to associate themselves with the undertaking, and to arrange, as far as possible, so that **Tuesday, October the 5th,** may be retained free from other engagements, to enable attendance at the Conference Sessions, all of which will be open free to the public without tickets.

The help of Christians able and willing to distribute invitations and to make the Conference known throughout the Churches of the City will be valued. All communications concerning the Conference should be addressed to MR. THOS. A. LEIGH, Old Castle Buildings, Liverpool.

On behalf of the Liverpool Council and Committee, World's Evangelical Alliance (British Organisation),

T. J. MADDEN (Archdeacon), *President.*
THOS. A. LEIGH, *Chairman.*
HARRY ROSCOE, *Hon. Treas.* (pro tem.).
W. TALBOT HINDLEY, } *Hon. Secs.*
CHARLES R. GREEN, }

Liverpool, July, 1915.

TOWARDS CHRISTIAN UNITY.

REPORT OF THE

Commemoration Conference

HELD AT THE

ST. GEORGE'S HALL, LIVERPOOL, on TUESDAY. OCTOBER 5th, 1915.

To commemorate the Seventieth Anniversary of the Conference of Christians of various denominations, held at the Medical Hall, Liverpool, on October 1st, 2nd, and 3rd, 1845, from which issued the great London Conference of August, 1846, that gave birth to the Evangelical Alliance.

WITH the approval and co-operation of the Lord Bishop of Liverpool, and many of those representing Free Church and united religious and philanthropic activity in the City, it was anticipated that this Conference would arouse considerable local interest. The Lord Mayor and the Lady Mayoress, Mr. and Mrs. J. E. Rayner, kindly gave a reception in the beautiful Town Hall, from 3 to 5.30 p.m., on the day preceding the Conference meetings, at which Lord Kinnaird, Prebendary Webb-Peploe, Mr John Wood, and the General Secretary, Mr. H. Martyn Gooch, were present, representing the Council of the British Organisation, in addition to a numerous company of local friends of the Alliance representing various local Churches and religious interests.

The general subject of the Conference was "Towards Christian Unity," divided into three sections, "Looking Back," "Looking Up," and "Looking Forward." Tuesday, October 5th, the Conference Day, was a glorious autumn day, a harbinger of inspiriting meetings. St. George's Hall, one of the world's finest buildings, of which Liverpool is justly proud, was the meeting-place, and never has it been put to better use.

MR. AND MRS. T. A. LEIGH.

Morning Session.

"LOOKING BACK."

The morning session was presided over by the LORD BISHOP OF LIVERPOOL. Among those supporting him were the Lord Mayor of Liverpool (Mr. John E. Rayner), Lord Kinnaird, Sir Edward Russell, Rev. Prebendary H. W. Webb-Peploe, M.A. (Hon. Sec. W.E.A.), Mr. John Wood (Hon. Sec. W.E.A.), Mr. Thomas A. Leigh (Chairman of the Liverpool Executive), Canon Irving, M.A., Rev. E. Hicks, D.D., Messrs. Alexander Guthrie, John Glynn, Alderman John Lea, Alderman Isaac Mack, Alderman Richard Dart, James Venmore, J. K. Slater, Rev. G. Oliver Jones, Rev. Isaiah Parker, Rev. F. Linstead Downham, Dr. Alexander Connell, Rev. Benjamin Bell, Rev. James Mellis (Southport), Mr. George Morgan (London), Mr. H. Martyn Gooch (General Secretary of the British Organisation), Rev. T. H. Copner (Liverpool), Rev. T. A. Turney, Mr. Charles J. Procter, Rev. W. Talbot Hindley, Rev. Charles R. Green (Hon. Secretaries), and many others.

The session opened with the hymn, "The Church's One Foundation," and Prayer by Canon Irving.

Mr. THOMAS A. LEIGH,

as Chairman of the Liverpool Executive, offered a cordial welcome to the Conference. At the outset he read a telegram from Lord Polwarth and letters of apology from the Bishop of Carlisle, who greatly

regretted that he was unable to attend, and the Rev. J. Monro Gibson, D.D., Moderator, Presbyterian Church of England, who was to have been one of the principal speakers, but whose attendance was prevented by illness. Mr. Leigh said he was glad, for several reasons, to be able to offer a welcome to the Conference. The first was, they valued the Evangelical Alliance because it believed in a definite view of Christianity. It believed that God's Word was true from beginning to end, and it carried on its work on fundamental Truth. They believed the Word of God to be authoritative and sufficient, and held its principles to be essential if they were to carry on the work of God successfully. There was no uncertain sound about the teaching of the Evangelical Alliance. In the present day much of the worldliness and frivolity which had crept into the Church was owing to the uncertain teaching from many pulpits. The times needed definite Christian Truth. The Bible was very definite and meant what it said. And because the Alliance believed this, and held the Bible to be true, they valued the Alliance and welcomed it to the City of Liverpool.

Then they welcomed the Alliance because its principal object was to promote Christian Unity and to draw the people of God together. They believed that the people could only be drawn together satisfactorily on a basis of Scriptural Truth. The Truth, and the Truth alone, could unite them in heart and soul, and it was only as they came to know the Lord Jesus Christ, received Him into their hearts, and assimilated His teaching, that they could be united. Therefore they loved the Alliance, because it promoted Christian Unity. In its practical work, both at home and abroad, the Alliance was achieving very definite results. Besides being Evangelical, its work was both Missionary and Evangelistic.

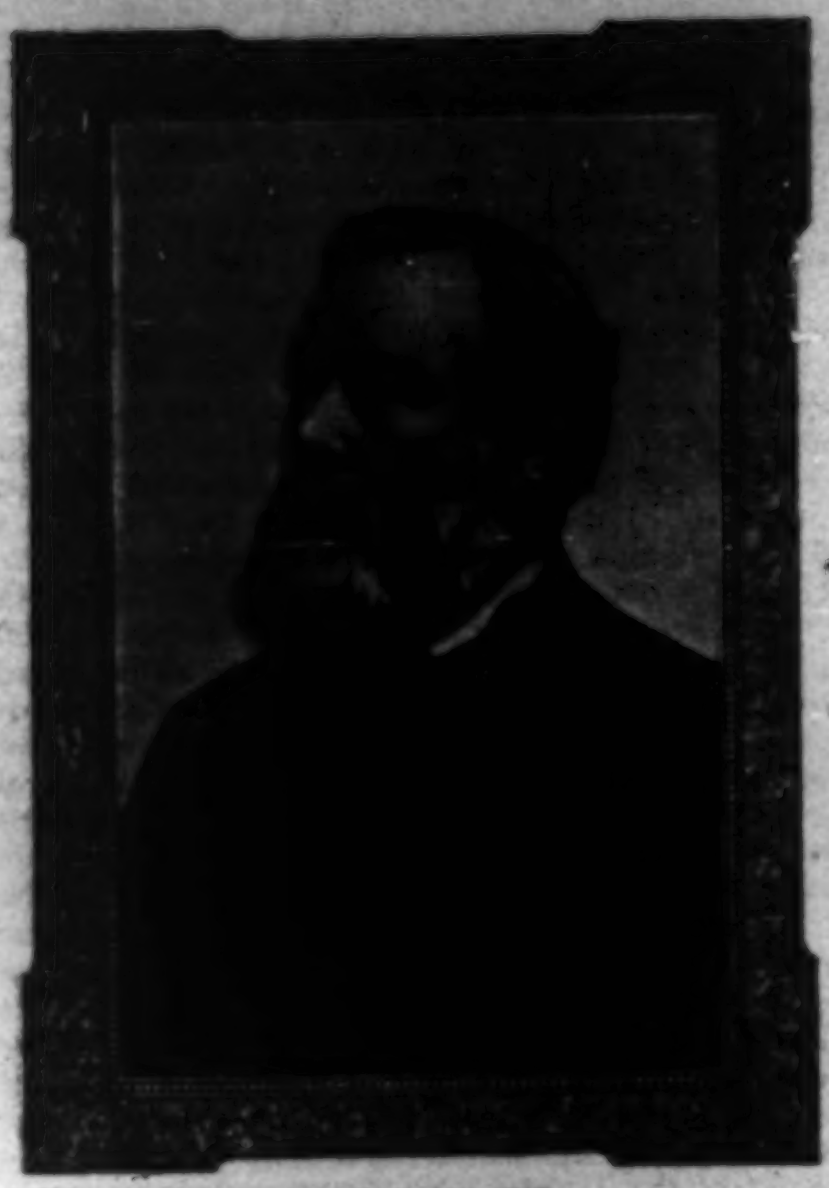
Again, they welcomed the Alliance because Liverpool had the honour of being the city in which the preliminary Conference was held, which resulted in the great London Conference of 1846, which gave birth to the Alliance; and for that reason they were proud to welcome the commemoration of the seventieth anniversary of the Liverpool Conference, with the hope and assurance that God's blessing would continue to rest upon the labours of the Alliance. He would like to add how much they owed to the Bishop of Liverpool, who, with great kindness, had assisted the arrangements, and to the Lord Mayor, who, with great thoughtfulness and generosity, had given a reception on the previous day at the Town Hall, and was now present on the platform to extend a civic welcome.

CIVIC WELCOME.

THE LORD MAYOR, Mr. J. E. Rayner, met with a very cordial reception on rising to extend a civic welcome to the Conference. He did so very heartily, he said, with the earnest hope that the result of the deliberations would be to further the aims of the Alliance, with consequent good not only for the City of Liverpool, but for the country as a whole. It was fitting that the Conference should take place in Liverpool, and it would, perhaps, be well to consider the position which Liverpool occupied in 1845. He found on reference to the records that the population of the city in 1845 was something like 320,000, as compared with nearly 800,000 to-day. The area was then, of course, much smaller than now, and the conditions under which the people lived were certainly of a very different character from what they were to-day. In the developments which had taken place the same principles as those enunciated by the Alliance had played a very great part. To-day we were in times of national and social upheaval, the outcome of which no one could tell, excepting that they did know that very great changes would be produced. On the whole, he thought those changes would be for the good of civilisation as a whole. He could not, and did not, believe that all these happenings were by chance, and although they were unable at the present time to see the manner of its workings, he was convinced that out of this War would come a better civilisation and a nearer approach towards those ideals which the Conference was met to further. In the process of that change and the developments that were to follow, he thought the Alliance could, and would, exercise a most important influence in moulding the actions of the people, and it behoved them to devise such machinery as would bring permanently before the people the ideals for which they were striving. On behalf of Liverpool he wished Godspeed to the Conference and those associated with it.

LORD KINNAIRD,

who was introduced by the Chairman as one of the Vice-Presidents of the Evangelical Alliance, as well as one of the busiest men in London, acknowledged the Lord Mayor's welcome on behalf of the British Organisation. He said he was only aware on the previous day that Lord Polwarth would not be able to be present. Some of those engaged in Christian work knew that for many years Lord Polwarth had not been at full strength, and though he tried sometimes to do rather more than he could, nature asserted itself and compelled him to rest. He regretted that they were not able to have the President at the Conference, to hear his sterling words, and to have listened to the message which, by the Spirit of God, he would have given to them. In his absence it fell to him (Lord Kinnaird) to respond to the welcome. First of all he wished to thank the Lord Mayor and Lady Mayoress for their reception at the Town Hall on the previous day. Whatever people might sometimes say, they all agreed as to the necessity for social entertainment, and they were very thankful for the opportunity given them by the Lord Mayor of meeting old friends, with many of whom they had laboured in connection with philanthropic bodies, mission work, the Y.M.C.A., and other organisations, through the medium of which for many years they had been endeavouring to bring the ideals of the Evangelical Alliance into practice. They were met at a very critical time. He endorsed what the Lord Mayor had said on this



LORD KINNAIRD.

point, and believed that in the Providence of God they might see wonderful things happen. He was afraid, however, that the end of the War was not in sight. They had to put their backs into it and leave not a single stone unturned to bring it to a successful conclusion. In reading that day the appalling list of officer casualties, he had to express his deep sorrow at the many honoured Liverpool names contained in it. They could not forget also that in addition to the officers there would be thousands of others, whose names were not yet published, who would in due course be recorded on the Roll of Honour. They rejoiced to know that there were others ready to go to take the places of those who had fallen in this Holy Crusade. In the ordinary course, had there been no War, they would have had with them at this Conference some from Germany who were loyal to the Truth, though, as far as was known, they had not spoken out concerning the evil which had arisen largely from false German philosophies. Some had received letters and seen communications which showed that there were those in Germany who are still loyal to the Truth, but, naturally, as Germans, they did not say anything which would be unpatriotic from their own point of view. But there were certain things which might have happened had this Conference taken place before the War. They might have heard from German visitors the advocacy of some principles—they would not say principles which were in accord with the principles of the Evangelical Alliance, but principles which it might be hoped were now dead and which they would hear nothing further of. He had no doubt they would see other heresies spring up; but he trusted, and with all Christian love and earnestness, that they would be able still further to vindicate and promote the Evangelical Truth for which they stood in the midst of all the distressing things that were happening and might happen in the near future. There would be opened up fresh ideals and fresh principles, and they would have to meet the crisis with new weapons. They would agree that they did not see any cause to depart from the fundamental principles which had been espoused by the Evangelical Alliance for the past years. Those principles to which Mr. Leigh had referred were still held by them, and still held by their friends in Liverpool. It was very appropriate that after the sixty-nine years which had elapsed since the Alliance was founded they should meet in Liverpool, and he hoped the gathering would be equally prophetic with the one of 1845, and that it would lead to Liverpool joining still more heartily and keenly in work to be done. He thanked them most heartily for the welcome accorded to the Conference. Those connected with the work still loved the principles which the Alliance represented, because they believed they were the practical Truths which were going to raise humanity where German philosophies never would. The Country had found, just as the War Office had found during the War, the value of a cognate organisation which worked as the World's Evangelical Alliance did. They had it on the testimony of officers in high positions that institutions like the Y.M.C.A., the Church Army, &c., were able to do a really valuable work among the soldiers. Only on the previous Friday he heard a distinguished officer say that when he began life he thought that soldiers and working people did not like religion thrust down their throats, but he had found that soldiers did like to have religious certainty and a centre where they could find it. Not only was that true of soldiers, but of sailors and people of all classes; it helped to raise humanity to a higher level. There was much work to be done in the evangelisation of those parts of Europe which had not yet received the Gospel of Christ, and they desired to go forward with the work, especially in these days of crisis, so that our own and other countries should pass through the terrible ordeals to a belief in the ideals which were for the betterment of the people. He heartily returned thanks for the civic welcome accorded to the Conference.

The hymn, "Now let us hearts and voices lift," was sung.

The BISHOP OF LIVERPOOL,

addressing the Conference, said he counted it a great proof of confidence that he had been invited to take the chair at this first meeting, for he was not a member of the World's Evangelical Alliance, though he was in the fullest sympathy with its objects. One of its greatest objects, he understood, was the re-union of Christians, the bringing together of all those who loved the Lord Jesus Christ, and making them realise their one-ness

THE BISHOP OF LIVERPOOL.

in Him. As a man grew older his desire for the re-union of Christians grew stronger. As a Christian man he remembered the prayer of Christ that they might be one, even as He and the Father were One. As a Churchman he remembered that the Lambeth Conference—the great Conference of Anglican Bishops—both in the years 1897 and 1908, enforced and emphasised the great proposition that the Divine purpose of visible Unity amongst Christians was a part of Revelation. In the Prayer Book one of their most beautiful prayers, a prayer which some of them constantly used, was a prayer for unity, that they might seriously lay to heart their unhappy divisions, and that God would take away from them all hatred and prejudice, and whatsoever else might hinder godly union and concord. As they grew older he thought they realised the infinite harm wrought by the divisions of Christians. How weak the Christian Church was because it was divided—weak in the political world, weak in the missionary world, weak in the evangelisation of the masses. If only an undivided Church had spoken with a certain voice, and had worked to carry out its utterance, this disastrous War, if it would not have been utterly avoided, would have been limited in its area and more humane in its methods. Now, in what direction was this re-union to be sought? To quote from the report of the Lambeth Conference, written by the learned, wise, and just Bishop of Salisbury, "there is on the one side of us the great Latin Church of the West. All advances in this direction are, it appears, barred by difficulties which we have not created, and which we cannot ourselves remove. The door is bolted from the inside." Then there was the great Eastern Church, which they did not fully understand, and which did not fully understand them. He knew that the Greek Church had within it a large number of saintly people. He trusted one result of the War might be that it would teach the Christians in the West to understand better the Lord's servants in the East. At present the way was in a measure barred in that direction. The door, however, was wide open in a third direction, and that was in home re-union. To again quote from the report of the Lambeth Conference: "The most pressing need of the present day is in the direction of what is called Home Re-union." They were children of the same great and blessed Reformation. They owned and looked to the same great supreme rule of faith and of conduct. They held, so far as he knew, all the great fundamentals of religion alike; their interests were the same, and their differences, so far as he could see, were mainly those of Church discipline and Church government. This was the line of least resistance, and this, he thought, was the direction in which they ought at present to labour to bring about re-union. How could this be accomplished? Perhaps they would not all agree with him, but he would unburden himself. The report of the Lambeth Conference went on to say that the final results of re-union, or efforts towards re-union, were often hindered by premature advances in one direction, and hastened by mature advances in another. What were some of those premature advances? He believed that the interchange of pulpits was a premature advance. He believed that the cultivation of a very large number of joint communions was a premature advance, for the reason that neither the Episcopal Churches nor the non-Episcopal Churches must lose their self-respect or the sense of justice. They could ask him to preach in their churches, but he could not ask them to preach in his; they could ask him to consecrate on the Holy Table in their churches, he could not ask them: and until that was possible he personally did not think any interchange of pulpits or interchange of communion service was the way to re-union. But what were the mature advances? He would mention four. Firstly, he believed they would be drawn more closely together by careful study. The scholar had his part to play in the re-union of Christendom. The results of recent historical research, the results of a more perfect knowledge of the conditions and history of the Early Church, were that the walls of partition which divided them one from another had been considerably lowered. Perhaps, by God's grace, the student and the scholar might help to lower them still more.

The second method was by social service. In all things that pertained to the well-being of man—in the encouragement of the hostel, in the advance of temperance, in the awful battle with that most insidious and mischievous sin, impurity—they could

work hand in hand and side by side; and as they worked, the ties of friendly relationships were more readily created and most surely strengthened.

Again, he was quite sure they could be drawn closer together by mutual intercourse. They did not know one another as they ought to do. They saw bogeys in one another because they looked at one another through the mist. They misunderstood those who differed from them. They must avoid all intolerance, all arrogance, all scorn, and seek to realise the work which those who were not of their Church had done and were doing, and how manifestly the Spirit of God was dwelling in them and working through them. They must learn to love them for their own sakes.

Finally, there was intercession. William Law in his great book told them, and told them with truth, that intercession was the divinest exercise that the heart of man could be engaged in. He added this pregnant sentence, "If you forget all I have said, I hope you will remember that nothing makes us love a man so much as praying for him." If they only prayed for one another, and prayed with one another, they would be able to realise how they were one in Christ Jesus. These, it seemed to him, were some of the lines on which they should seek to bring about re-union. His earnest prayer was that the result of this Conference might be a sustained effort to carry out the proposal of re-union in a spirit of humble faith, expectant hope, and patient charity.

After the hymn, "Jesus stand among us," had been sung, the Rev. James Mellis (Southport, ex-Moderator of the Synod) offered prayer.

PREB. H. W. WEBB-PEPLOE.

Preb. H. W. WEBB-PEPLOE

met with a most cordial reception on rising to address the Conference. He said he wished them to realise the great purpose for which they had gathered together. It was officially said that they were met together for a commemoration. Thank God they were led to commemorate the fact that in 1845 in this City the foundation stones were practically laid for an Evangelical Alliance. He was quite sure that in looking back on the things of the past the people of Liverpool would not like to forget that there was a future, and therefore when they looked back for commemoration they, as a great progressive City, realised the fact that commemoration meant simply the foundation stone on which they were to look forward to a building in the future, and that therefore commemoration should for them involve the doctrine and the thought of re-edification. And if there was to be re-edification of the proper kind, and if they were to finish the building, they must think of what they were founding, think of what had been already done, and then ask themselves what remained to be done, and how should it be accomplished. Looking back on the past, as they were told to do at this gathering, they would not fail to realise that it was not enough to commemorate the facts; but, in thinking of the past, they were involved in thinking of the doctrine and the foundation stones of principle as well as the foundation stones of fact. The facts were beautiful, and Liverpool had a great deal to be proud of in regard to the past. They had reason as a people to look back over the last seventy years and say, "Thank God for what has been already done." Who would have anticipated that from that year of 1845, when there was so much confusion, so much bitterness and strife, ending with the awful crisis of 1848, so much would spring? Who that looked back upon the past history would fail to wonder that God had evolved from that simple, quiet beginning such a beautiful edifice as the World's Evangelical Alliance? When they thought of what was then started, they could say it was a very small thing indeed; and who should despise small things? When they recalled what had resulted from the meeting together of a few men to see how the principle of union could be put before the world, they at once realised that the necessity for the little body then started was very great. The strife was terrible, the divisions painful, the hope of any real union seemed to have passed away. Their own beloved Church, the Church of England, was at that time terribly dull, terribly cold, in many ways. There were bright examples coming along, but for the most part the Church was cold and dull. He feared their brethren of other denominations would admit that in those days things were very cold, and they were very much separated. The foundation stones of union were laid, and he asked them to consider how much it had progressed. Who could have attended the Keswick Convention, as he had been allowed to do for forty-one years, and fail to testify

with gratitude to Almighty God to the wonderful progress that had there been seen, so much so that they failed altogether if a strange gentleman appeared among them as speaker to ask what denomination he belonged to. They only appeared there for the purpose of putting forward Christ, which was what the Evangelical Alliance stood for—Christ, Christ, nothing but Christ. They must all of them be willing to judge themselves, and ask, "Are we really advancing the unity of the body in the Church of Christ in the way we ought to do?" and then it would be wonderful how they would come together and become spiritually united. At the Keswick Convention, held just before the War, after one of his Bible readings, a Japanese gentleman approached him and said, "I want to thank God and you for the Word that has come home to my soul." Five years ago a Danish gentleman and his wife stopped him to thank him for the blessing they had received. On another occasion he was thanked by a Norwegian gentleman and his wife; and on another, by several Italian ministers from the valleys near Turin, who assured him that they had received the Word of God on their visit to Keswick, and would return to translate his Bible readings to the people of Turin. All that showed wonderful progress, and as they looked back and asked, "Where was the foundation of all this?" they might point to the Conference at Liverpool in 1845, and the great Alliance Conference in London in 1846, and he was sure that this was owing to the great central principles on which the Evangelical Alliance stood. What were those principles? In the annual report they would find nine short headings giving the doctrinal basis on which the Evangelical Alliance was founded, and no one who had really learned to love the Bible would question the propriety, the sense of value, of any one of those nine headings. They were fundamental principles; they were principles that no man could possibly fail to accept, in the spirit intended by the founders of the Alliance. When they took up the Gospel as a guide, they found it all centred upon a Person. He would defy anyone, whatever earnestness he might reveal with regard to episcopalian or non-episcopalian doctrine, the baptism or non-baptism of infants, to show in the Bible any dogmatic declaration that compelled edification and refused the outward tendency of the brotherhood in principle. If they took the principles of the Evangelical Alliance, they could find something on which they could all stand for salvation, something on which they could all stand united and determined to discuss any differences. Let there be debates, conferences, convocations, and conventions, at which there was to be discussion; but he held that real edification was to be obtained by meeting together where they were united in doctrine, in opinion, and in determination. What really had happened? Some of them might have read of the telegram sent by General French to General Joffre, which was to this effect: "My left wing is being crushed, my right wing is being crushed, but I am hammering at the centre." They had got to do that, to come to it by necessity, if they looked to the marvellous results that had been obtained. They would have to hold to the great central principles concerning the Church, and taking the Scriptural definition of Church, as carried out through the Evangelical Alliance in the past, he believed that had been the secret of its marvellous success and its widely spreading influence. He believed still more that if, owing to the War and other causes, they centralised on the Word of God, given to them by the Word of Christ—if that were carried out as the Evangelical Alliance intended it to be, they would come to brotherliness and see progress made. To take the doctrinal basis of agreement and beauty and power as outlined in the second chapter of the Epistle to the Ephesians, they found that stranger and foreigner, Jew and Greek, Jew and Gentile, all the World, were to be one by the privilege they had in Christ Jesus the Lord if they would accept it and become members of the Church. To take the different titles used progressively, they found "Fellow citizens," one empire, bound to one monarch, and, further, "the household of God." They were leaders and servants, servants and leaders, parents and children, all together in one. They also read, "builded together for an habitation of God through the Spirit," "a holy temple in the Lord." The third chapter went on to show beautifully what the "family" of God is, and the fourth chapter showed that they were "one body," of which they were all members, and Christ the head. And so on, until in the sixteenth chapter they reached "the perfect man, the measure of the stature of the fulness of Christ." That was the World's Evangelical Alliance. But that was not enough, for the Epistle went on to speak of "the bride and the bridegroom," the Lord the husband, and the Church the bride, and she was to be found "without spot or blemish," with a reflected glory that came from Him, and with ties even stronger than those of the body. The bride gave herself absolutely to her Lord and Master, and experienced a joy that was a holy, unspeakable delight. Take such figures as those, and could they begin to split and say, "I cannot stand you because you do not believe in the Episcopal Church," or "because you are a Presbyterian"? They could not say these things any more when they realised that they were all one. That was the intention and the hope of the World's Evangelical Alliance, and it led to a practical result. He hoped this Conference would have a practical result. They must not engage in dispute or discussion until the War was over; they must be one, even as the Government was said to be one, whether Liberal or Conservative. We must conquer, we must be one, we must bring out the glory of England and the honour of God. If that were possible in connection with the national Church, it ought to be ten thousand times more strongly possible in regard to the Church of the living God, and without one word of bitterness, one word of jealousy, and without looking down on or despising a brother or sister. They must be unified in Christ; they must meet together, as the World's Evangelical Alliance did, and pray for each other.

MR. JOHN WOOD.

Mr. JOHN WOOD.

I have been asked to say a few words about "Looking Back." The subject is suggestive of danger, but we may be thankful that there are various ways of looking back, and to-day we are sure that nothing sad will result from our retrospect.

My duty is to deal with rather ancient history, but I am a bit of ancient history myself. In the year 1846 two important events happened to me. One was my own birth; the other, the birth of the Evangelical Alliance. We have, therefore, through grace been permitted to reach a respectable old age together, and it would take a long time to count our blessings, or to declare the lovingkindness of the Lord through such a long period.

We do well to *look back* before looking on to the future, for our courage will be increased and our faith strengthened as we survey, however imperfectly, such gracious leading as has been granted us.

To Liverpool the honour belongs of having anticipated the great movement, now nearly world-wide, called "The World's Evangelical Alliance." Before recalling some of the great and honoured names of those giants who were to be found seventy years ago, it is necessary to admit that there has probably always been a number of good and able men who have looked askance at those principles which have tended to the reduction of denominational barriers, whilst tending to the promotion of brotherly love, fellowship, and union, without which not even some of the greatest and most honoured Societies of to-day could ever have been called into existence to do the great work they have done. I refer, of course, to such work as that of the British and Foreign Bible Society, the Y.M.C.A., and this Evangelical Alliance, which we have met to-day to honour. Soon after my conversion to God, in 1866, it was possible for me to attend a meeting in Derby, in honour of this Alliance. One speaker made a deep impression on me. It was the late Rev. Dr. Donald Fraser, who said, amongst other good things, that "if he were to go into his garden, and cut all the bushes to one shape and size, in a year or two they would all show different growth and size, *except the dead ones*." The application is scarcely necessary. Let me at once ask the question, "Has the Evangelical Alliance disappointed the hopes and expectations of those godly men who met in Liverpool in 1845 to forecast, and in London in 1846 to organise, this work, or has it been a disappointment and a failure?" To that question, thank God, there can only be one answer. The Alliance is flourishing, strong, and honoured, in this and many other lands, as the organiser of prayer, the upholder of Evangelical truth, and the sympathiser with the persecuted.

For this Alliance we may at least claim three things. *Firstly.*—It has girdled the world with united prayer one week in every year. This means "seventy weeks," a significant figure! It is indeed more than *a year of prayer* if all the weeks are collected together. Can anyone calculate what this needy world owes to the annual Week of Prayer every January? We look back with wonder and amazement over the ever-widening work of grace resulting from the many petitions at the throne of God. *Secondly.*—We look back to almost numberless opportunities for advocating religious liberty; but, *more than that*, we have done much towards obtaining it! Time, of course, forbids my giving incidents, but I would that everyone present could be the possessor of the book recording the Jubilee meetings of the Alliance held in London in 1896. There you would find records of the victory of right over might, of helping hands held out to the children of God, who would have been in sore distress but for this loving sympathy. Individuals, families, and countries know far more of liberty, aye, and of the love which members of Christ's body should exhibit one to another, than if this Alliance had never existed. We can also look back to many occasions when the Lord Jesus Christ was graciously pleased to allow us the honour of coming to the assistance of His tried people. The "inasmuch" has been heard! *Thirdly.*—We have the joy of claiming for this Alliance that God has given it the privilege of doing evangelistic work in places difficult of access. We know that many a soul has been brought to the Lord through the Gospel preached by our members. We look back to the apostolic life and work of Dr. Baedeker in Russia and elsewhere, also the more recent work of Mr. Podin in Russia and Siberia amongst the prisoners, soldiers, and others, and much could be said, if time permitted, of good work in Malta, Tunis, and elsewhere. Before proceeding further

it might be well for me to remind you of some of the names of the godly men who banded themselves together to promote these great aims seventy years ago.

Amongst those who met in earliest days I find:—Lord Polwarth (our President), the Marquis of Bredalbane, the Earl of Chichester, Lord Kinnaird, the Earl of Roden, Lord Wriothesley Russell, Lord Radstock, the Earl of Shaftesbury, the Earl of Cavan, Lord Forester, Sir Culling Eardley Smith, Sir Andrew Agnew, Sir David Brewster, Sir E. Buxton, Capt. the Hon. Reynolds Moreton, R.N., Captain Trotter, Rev. Adolph Monod, Dr. Krumacher, Professor Tholuck, Professor La Harpe, Principal Cairns, Rev. Ed. Bickersteth, J. Haldane Stewart, Dr. J. S. Blackwood, Rev. P. La Trobe, Rev. William Arthur, Dr. Chalmers, Dr. Candlish, Dr. Norman McLeod, Dr. Oswald Dykes, Dr. Guthrie, Dr. Binney, Rev. J. Angell James, Dr. Leifchild, Dr. Wiseley, Dr. Wardlaw, Dr. Stoughton, Dr. Raffles, Hon. and Rev. Baptist Noel, Rev. William Jay, Mr. R. C. L. Bevan, Mr. Samuel Morley, Mr. Joseph Tritton, Mr. George Hitchcock, Mr. W. A. Hankey, Mr. George Moore, Sir George Williams, Mr. J. Gurney Barclay, Mr. Henry Bewley, and others.

In 1915 those beloved brethren are with the Lord, and others have nobly filled the ranks; so many that I have neither time nor space to mention their names, so few that we welcome recruits both from the clerical and the lay sides. We come again to-day to Liverpool to "look back" and to ask, "Who will join us?" We seek increased enrichment by your fellowship, while we offer you ours. We are with the Apostle Paul when he says, "Grace be with all them that love our Lord Jesus Christ in sincerity" (Eph. vi.), and also "If any man love not the Lord Jesus Christ, let him be anathema" (1 Cor. xvi.). Surely union is strength, and the addition of a few thousands to our membership to-day would be a happy result of our "looking back." We can all agree on "It is finished" and "It is written."

I think it was the Rev William Jay, of Bath, who was once twitted about his membership by one who likened the Alliance to the creatures in Noah's ark. "Yes," said Mr. Jay, "and we have learned to be as happy and gentle together as they were." These are the men who, with others, gave their time, their strength, their money, and, thank God, they have had many successors down to the present day. The great desire of them has been to contend for those great Truths which are commonly held by all Evangelical Christians, those vital doctrines which have been received direct from the great Head of the Church and from the Apostles; at the same time desiring always to show a loving spirit to those members of the body of Christ who may have been, or still may be, unable to subscribe to a basis of belief. Denunciation, except denunciation, of sin and sinfulness, has not been a feature of our work. A long united effort has been made through the seventy years to show to the world and to the Church that Christians can love one another as brethern, and whilst emphasising their own views, honour those who are members of the body, whether they are members of a State Church or a free Church—I go further, and say whether they are British, or French, or German! We all need to read frequently a certain chapter of St. Paul's, telling us of Faith, Hope, and Charity.

In order to show that the Alliance has not failed in the ministry of true Christian Union, we look back to the wonderful Conferences which have been held from time to time not only in London, but also in some of the most important cities of Europe, and also in New York. The first International Conference was held in London in 1851, and this effort has undoubtedly borne rich fruit in many ways. The second was held in Paris in 1855. Berlin followed, then Geneva, then Amsterdam in 1867, New York in 1873, Basle in 1879, Copenhagen in 1884, and Florence. I am informed that at Basle no less than 2,000 children of God commemorated the Lord's Death together in the Cathedral. They were, of course, of many nationalities, speaking different languages, belonging to many Churches, and yet all were one in Christ. These Conferences, which, as I have said, began in 1851, have done much to promote other Conventions and Conferences in our own and other lands. Our ranks would have been absolutely unequal to the work it has done had it not been for the strength of those Evangelical principles which are the bedrock of all that is truest and strongest in ministry. We began by maintaining those principles; as we began, so we continue, so will we conclude. Our work will be done, our usefulness will be ended, if we fail to "contend for the faith once delivered to the saints." We do indeed look thankfully back to the seventy years of happy fellowship with many who perhaps in their day found life less difficult and the work of the Lord more encouraging than we find it to-day.

Would that we could point to fuller churches and to fuller coffers, to wider and deeper spiritual life, to more cohesion and brotherly love. To-day we are here to learn and to declare how much we owe to the two generations whose life and work is fragrant and remembered—to encourage and strengthen one another in the Lord, and to grasp afresh that the Gospel of the Grace of God has lost none of its power, the Sword of the Spirit none of its efficacy.

Mr. Wood added a word of thanks to the Liverpool Auxiliary and the Chairman of the Branch, Mr. Leigh, for all that had been done to bring them together on this happy occasion. He believed it would strengthen the Alliance. He had been a member since 1867, and the longer he lived the more he valued it. It was a great delight to be associated with so valuable an organisation, the principles of which were so fully in accord with the Word of God.

The hymn, "Blest be the tie that binds," Prayer by the Rev. T. A. Turney (Wesleyan), and the Benediction by the Chairman brought the session to a close.

Afternoon Session.

"LOOKING UP."

At the Afternoon Session, the title of which was "Looking Up," the Chair was occupied by the Rev. ALEXANDER CONNELL, B.D. (Sefton Park Presbyterian Church), among those supporting the Chairman being Sir Edward Russell, Alderman John Lea, Alderman Isaac Mack, Rev. Dr. Hicks, Mr. Chas. J. Procter, Rev. G. Oliver Jones, Alderman Richard Dart, Rev. F. Linstead Downham, Rev. John P. Hargreaves, and Rev. Nichol Grieve.

The proceedings were opened with a hymn and prayer by the Rev. G. Foster Carter, M.A. (Vicar of Christ Church, Claughton).

REV. ALEX. CONNELL.

The CHAIRMAN said he, personally, was very much less than the least of all saints—in fact, he feared that he was no saint at all. It was with some feelings of surprise that he found himself in that very honourable position, that proud position for any man to occupy, and he greatly appreciated the privilege of presiding over that Conference of the World's Evangelical Alliance. Especially thankful was he for the privilege, because he was allowed from the Chair to congratulate the Alliance upon an anniversary which must be very dear and sacred to those whose hopes and prayers had followed the Alliance in the City of Liverpool for so many years. As a humble member of the Alliance he subscribed with all his heart to the Declaration which, most happily, had been printed on the last sheet of the programme. That Declaration was as follows :—

> "All are welcomed as members of the World's Evangelical Alliance who, acknowledging the Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures, believe in one God :—the Father ; the Son, the Lord Jesus Christ our God and Saviour Who died for our sins and rose again ; and the Holy Spirit by Whom they desire to have fellowship with all who form the One Body of Christ."

He reiterated that with all his heart he subscribed to that Declaration. He thought it was a certain satisfaction to know that one had liberty of conscience, that when one subscribed to a Declaration one was not bound to subscribe to every individual's interpretation or exposition of it. He was afraid that if they entered into discussion they would find, on questions doctrinal, critical, and ecclesiastical—perhaps not so much ecclesiastical—but in some degree they would find here and there a deep gulf fixed ; but, for all that, he thought—and those who differed did so upon what he from his point of view regarded as subsidiary things—a great many people who so differed upon subsidiary things would find themselves side by side in resting their faith and their avowal upon those two things, viz., the basis of Christian Truth in the Scriptures and the living God ; and, in the second place, the great ideal which the World's Evangelical Alliance had made particularly appropriate—the Fellowship, the unity of Christendom in the One Body, its Head the Lord Jesus Christ.

He was not going to enter upon the interesting questions that had been raised at the morning session as to how far they had gone towards that unity, and as to the steps still to be taken if they were to achieve it. It seemed to him that one great task which the World's Evangelical Alliance had upon its shoulders—and a task which he knew it had tried devotedly to perform—was to inspire all Churches and all sections of the Christian Church within this realm to follow the high ideal of unity honestly, deliberately indeed, but honestly and practically, and with the resolve not to stop short until prejudice at all events had vanished, until the subsidiary had been given its own place, and that unity, speaking in the large, wise tongue of our Master, had carried its full message into every Christian heart. He looked not only to the work of the World's Evangelical Alliance in this great crisis to do something to bring that ideal nearer its fulfilment, but he looked to the help—God knew how unexpected it was but two years ago—which was bound to come to all our Christian Churches when the present storm was over. The men who had stood together from all the Churches and looked into the face of death, and looked into one another's souls, and looked into the Master's face, were not going to be coerced back again when they returned to the normal ways of civic life from that in which they had seen glimmering afar that which had throttled for a moment or two the consciousness of something bigger really than

any one section of the Church—the brotherhood of Christ, the Holy Catholic Church, in which were found all who loved Him and tried to do His work.

He thought the World's Evangelical Alliance would discover that the present moment was the most crucial in its honourable history. They claimed, as Prebendary Webb-Peploe had argued that morning, to stand at the centre. In other words, they claimed to have some authority to give a message to the ages, and particularly to such ages as we were passing through to-day. That was to say, the present was the testing moment of the World's Evangelical Alliance. If anywhere and at any time the world needed to be brought back to central things, if ever they needed to have a vision that would recognise all these strange, tragic contradictions and give the world and the Church a deeper knowledge and a common-sense view of the living, ever-present God, now was the time when the World's Evangelical Alliance must prove its capacity for looking up. If it failed in this, it seemed to him it would have failed altogether, for, if in the hour when God was speaking strange and great things, they in the World's Evangelical Alliance were not wise enough to know that He was God, then what mission was there left for them, what hope was there of them finding a mission in the changed days to come? That was what made their meeting that afternoon so momentous, so solemn from every point of view—a mission which would succeed or which would fail.

Was there anything before our minds to-day that dwarfed everything? He said that something had happened upon this planet which was the biggest thing that had ever happened, or which ever could happen, in the whole universe—a happening even bigger than the happenings that were torturing our hearts now; a happening bigger, just as God was greater, than man. That happening was the revelation of Himself and His voice from Heaven—the Cross on which He died, with all love and the pity for humanity and salvation that was treasured up in these times. That was their Lebanon. It was to those hills they must look to-day if new strength would come to them and if they would see beyond this terrible storm. It was to God Himself that their eyes must be turned, and to Him alone, in the days of their visitation.

He just wanted to name three necessities of our soul to-day that drove us to these upward looks. He had already hinted at one, and it was a necessity which bore hard upon every thoughtful Christian heart either within the World's Evangelical Alliance or outside of it. It was the appalling contradiction that seemed to come between the benevolent ways of God—the kindness of God's heart—and the awful suffering imposed upon humanity now; the contradictions that took them by the throat, when the innocent seemed to suffer, and in such great numbers, as they were suffering to-day. Who could reconcile those things that seemed to draw a shadow across the fair face of Providence and the living purpose of God? He did not think our Master, Jesus Christ—let one say it quite reverently—was without difficulties confronting Him of the same order, and we knew how He ever solved them by an appeal to the Father. He (the speaker) remembered a man saying to him once that his hopes of immortality hung upon the simple utterance of Jesus Christ in Holy Scripture, "Father, into Thy hands I commend My spirit." His friend said that Jesus would never have used those words unless the Father was behind to receive His spirit. That was only the climax of those contradictions, that Christ had to solve the contradiction—the veto of death, as his friend Carnegie Simpson had called it, upon what seemed so precious, upon what seemed so invaluable, upon what seemed so imperishable; and Christ solved these contradictions in that way, "Father, into Thy hands." They must find that vision and that reconciliation to-day.

Let him say further that they needed to give the upward look now as never before if they were to be ministers of anything like comfort to other people, for our land, our world, to-day was in an agony of sorrow. It almost seemed at times as if the greater the sorrow was, the more possible it was to realise that God was in the midst of it, bearing it with us. And that was the hope, that was the service which that Alliance of all their Churches must seek to do for them, to be ministers to aching hearts, if they would carry the nation, spiritually and emotionally, through this, the greatest trial that had ever come upon us. They must look up if they were to hold by their dreams, if they were to see it through, if they were to catch up again their broken purposes and their arrested aims. The unforgiveable element of the crime that had brought this war amongst us seemed to be that it struck from the hands of some of the noblest sons and daughters of our race the very cup of the water of life as they were passing with them to the fields without and to the regions beyond. Why, there was music in the air, there was a stir in the world, there were hands going out to meet them—hands among other peoples—and it seemed as if almost the decisive hour for unity had come to this world. But in a day their hopes lay in the dust, and if they were to lift them from the dust, if they were to be worthy of speaking of the love of God when this trial was over, if they were to take up their tasks again, now was the moment to look up, and keep looking up, for in God alone could they find strength and power for the future. Emerson it was, he thought, who said that the English see best in the cloudy day. He did not know in the world what reason Emerson had for saying it, but he only hoped it was right. He hoped we did see best in our cloudy day, for it was very cloudy at present; but the clouds would break and the day would dawn, and those who would have the best right to see the day dawn would be those who had kept their vigil worthily, and who had not failed through the night watches to keep looking up.

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(Vicar of Christ Church, Beckenham), then addressed the meeting. He said that to a Lancashire man a call from Lancashire could never be anything but welcome. To an old Liverpool curate the magnetism of St. George's Hall was quite irresistible, and to a Christian minister the subject of a "Look Upward" was truly the most exhilarating of all topics to set before him. And so, for all those three reasons, he was very glad indeed to be present that afternoon, for indeed in the present day they felt the need of looking upward. If it were not for the promise of brightness in the time to come, then, surely, their eyes would not be up, but down. Nevertheless, they should remember that they could get very different results from the same set of circumstances, according to the direction in which their eyes turned. God help us to see in the heaven at this time something that should be an illumination to our souls, for the soil through which we had to plough our way during these weary months was muddy indeed. Yes, and stained with blood. He could not help thinking they were somewhat in the position that many of them had been in on the Mersey ferry boats. They had been hindered in their progress by fog, but they had looked upward, and the sky was blue above; and they knew that, although it were black and thick indeed, the fog would disperse, the heaven was still blue, God was still in His heaven; and, although all seemed to be ill with the world, yet they believed that He was working out a purpose, and that, amid the grinding of the mills and the creaking of the machinery, He was going to bring out a fabric that should be woven for the glory of His own Divine purpose. In that faith, then, they looked up. The phrase "Looking up" was somewhat conventional, for sometimes we met people, and, knowing they had been in trouble, we said, "Are things looking up?" and what a comfort it was to be able to say they were. We were just beginning to realise, a week after we had heard the news of victory in France, what the awful fruits of victory were, as the telegrams still coming forward showed. Nevertheless, although they did not know yet whether things were looking up, they, the people of Christ and of the World's Evangelical Alliance, were; and they were there that afternoon to say it in no Pharisaic spirit, but with the simplicity of children who, in the midst of storm, had never yet learnt to doubt their Father, and so they took upon their lips the words of the old hymn writer, and said, "Unto Thee I lift up mine eyes, oh Thou that dwellest in the skies."

A look-up was obviously for Divine inspiration. We were told that, in connection with the old tabernacle, the leader of God's people was taken up into the mountain top, and was charged, when he returned, to carry out his orders according to the pattern he had seen in the Mount; and they believed with all their hearts that, as they existed in a unity that was already made by Christ, and yet were working for a unity that needed to be claimed by His Church, they at the same time believed that they were working according to

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the pattern that they had seen in the Mount. It was not the unity of unison, it was the unity of harmony; and, as they said in one of their great and ancient creeds, while they did not divide the Persons, yet they gave to each of them their own special place in the Godhead. "One in Three and Three in One." How can this be? Well, men had asked that before, and they needed to look above into the face of God even to catch the echo of an answer. They were blind folk praying that their eyes might be opened, and that they might look upward and see Him in all the varying purposes of His working as they sought to enlist in one great united whole—he said "united" deliberately in the force of the living Church of God. They were not divided; they were one body in Christ Jesus. But how could three be one? He did not know, but they were. How could one be three? He did not know, but they were; and that was surely, deep down, the answer. They might not be able to give the solution of the problem, but they did know that men who varied in all manner of things yet found the great nexus—the chain that could not be broken—in all allegiance to one common Lord. And so they were praying, as they looked up, for Divine approval; they were praying the prayer that the Lord prayed, and they were praying about the barred doors that seemed sometimes to hinder their thoughts and works of unity. "May the Lord open them, and give us, as we look up, His own Divine pattern."

They looked up, secondly—and he thought they

needed to look up—for His Divine approval, for there were always some people who were like the man who was asked whether he would be an Elder and was not quite sure of his qualifications, but said, "There is one thing: I can always raise an objection"; and there were some people like that. At any rate, he thought that in the World's Evangelical Alliance they were not without their knowledge of folk like that; but there were some folk for whom the basis of their doctrinal platform was too narrow, while there were others for whom the basis of their platform was too broad. He thought it was a very wholesome thing to feel that they had those two blasts beating upon them, because he was bound to feel that there could not be anything very seriously narrow about a pattern which resulted in such wide, hearty charity and practice, nor did he think there was anything very dangerously broad about action that was based so directly upon the simple outlines of Holy Scripture; so it was probable that they were not very far wrong. At any rate, they might flatter themselves that they were not very far wrong in the World's Evangelical Alliance if some charged them with being too broad and others with being too narrow. Like to the gates in the picture of the heavenly city which St. John had left for us, and where they could enter through three different gates on to the one side, provided they went through the single door of the porch, they knew, and were prepared to-day, for the fact that there were diversities of ways, yet there was only one door. They had come through Jesus Christ, and through Him they looked for Divine approval upon their action and work, and they believed with all their hearts that it was not withheld.

There was a third thing for which, he ventured to say, they looked upward that afternoon, and looked upward with great earnestness, and that was for the Divine enduement of spiritual power. There was a Psalm which told us that the writer made his prayer to God every morning, and then looked up to see the answer already speeding on its way; and they were quite certain they could not go forward in the great task that was before them unless they had a strength that was not their own. The other day two men took their seats in a railway carriage at the rear of a train, and as they sat there the ticket inspector came to them and said: "Would you gentlemen mind going forward, please?" One of the gentlemen looked up and said: "What is wrong with this carriage?" "There is nothing wrong with it, sir," said the ticket inspector, "but it is not coupled on to anything that will take you anywhere." There were some folk who felt this about some attempts at unity. It was true of any attempt unless it was coupled on to something that would take it somewhere, and since they knew the prayer must be answered, and since they knew, whether they would have it so or not, that they were to be one one day in Him, then they knew that they were being coupled on to something which would take them somewhere if they trod boldly, but cautiously, along the path that would take them to the unity towards which the Alliance looked.

It was very striking and, he thought, one of the heritages that God was giving to us out of this awful catastrophe. He did not know whether any of them had yet seen one of the most remarkable letters that was ever penned. It was by a man named Lorridar, who had been a blatant Socialist. It was a letter which had appeared in most of the French papers recently. Lorridar had been well known for the biting sarcasm and fierce derision which he had always poured upon any form of Christian, or, for that matter, on any kind of faith. He began by saying, "I laughed at faith and considered myself wise. I no longer retain my gaiety over this derision, as I see France bleeding and weeping. I stood by the roadside and saw the soldiers. They went so joyfully to meet death. It made me ask the question, 'What is making you so calm?' and they began to pray, then said, 'We believe in God.' I counted our nation's sacrifices and saw how the praying people could carry them. . . . . To hope when everything is sinking, who can do that without faith? I stand by the streams of blood on French soil and I see the rivers of tears. I doubt. But the old woman from Brittany whose sons have bled to death, she prays. How ashamed am I before this woman. How terrible and burning are the wounds of a people when there is not one drop of this Wonderful One's blood? This Wonderful . . . . Oh, I dare not mention His name. He who was so good, and I . . . . I see death, and I call for life. I know not if I be alive to-morrow, but this I must tell my friends. Lorridar dare not die an atheist. Hell does not trouble me, but this thought troubles me—God lives, and I stand far from Him. My soul shall joy mightily if I ever experience that moment when I, kneeling, can say, 'I believe, I believe in God, I believe.'"

Mr. Lees proceeded to quote from a letter which he had, he said, received from one of his parishioners at the Front—a chaplain in the firing line—only a few days ago. This chaplain said: ". . . . We want more prayer from those at home. Pessimists at home turn to the Front and say, 'How are things going at the Front?' They should look within and say, 'How are things going at home?' Are we utilising the one invincible force of prayer at home? The secret of victory—I feel this more and more—lies not in how our Russian allies do, or whether we can push forward in Flanders. We want a forward move all along the line in prayer at home. There are thousands who have not enlisted in this way. They are busy making sandbags, giving charity performances, sending out cigarettes, and being popularly and fashionably patriotic—all very excellent things in their way; but these ought they to and not to leave the other undone, the most important of all. We want new armies at home of men and women who, at the cost of self-sacrifice, will fight and wrestle in prayer; for, after all, the battle is not ours, but God's."

Should they go further and give God praise for what they believed would be the answer to their prayer? There was a moment in the life of our Lord Jesus Christ when He stood in front of a sealed tomb and said, "Father, I thank Thee, for Thou hast heard Me"; and then He said, "Roll ye away the stone,' and they rolled it away, and at

the word of command forth came Lazarus. The idea of unity in the Christian Church had been well nigh a corpse for centuries. God had put it into the hearts of His people in these later years to pray and work for unity again. The Master stood ready to say, "Let Lazarus come forth," but it was for them and Him to roll away the hindering stones, that He might see one mind and body living undivided.

And, last of all, they looked up for their hope. This linked them on to the evening's subject, but they dare not leave it out. They believed the personal nature of the Lord Jesus Christ was the golden hope before the Church, and, however diverse might be the ideas of man as to how it should be fulfilled, let them keep undimmed, unfaltering, yes, and unblemished, before the criticisms of men this ideal of the personal law. "To Him we look. We lift up our heads. We lift up our eyes. We believe that in His own good time, and we know not how soon that time shall be, the Lord will draw us out of our agony. We lift our eyes into the hills to our Lord, for from thence shall one day come not only our help, but our helper."

After prayer by the Rev. Thomas A. Turney (Liverpool Wesleyan Mission),

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said he wished to continue their meditations by dwelling on the thought that the united upward look of God's people furnished God with His opportunity. The Infinite God had taken them to be co-workers of His, but in accepting their help He limited Himself. He was still Infinite and Almighty. But when He came to work with His children He had to look from the children's standpoint; He could not hurry beyond what they permitted Him to do. He allowed His purposes to come into the range of their assistance, and, consequently, whenever anything was unfulfilled, it was not because His arm was shortened, but because they would not permit Him to work as mightily as His own desire was; and so that afternoon he was going to ask them to keep this thought in mind. Had they, as Churches, been hindering Him? Had they in any sense slackened the pace of the Divine purpose in the world? And when they had put that question and perhaps felt already condemned by the answer, they were there that afternoon to try and make up for any lost time and forfeited privileges, and see how, by applying themselves more devotedly than ever, they might give God fresh opportunities of blessing His Church and blessing the world.

Let him ask them for a moment to look at a beautiful picture—a picture of the pilgrims on the way to the Holy City, to God's Temple. There were many dangers for some of them, and many difficulties for them, for most of them. There came from north and west and east many tribes, divided during twelve months from one another, and possibly losing some of the sense of fellowship, and even of national unity. But they met on the way to Jerusalem, and there was one valley, apparently, where they had often been discouraged—the Valley of Weeping—and time after time many hearts had been discouraged. It was a bleak, barren valley, without springs, without water. Sometimes there would only be just a small band of pilgrims; at other times there would be a coming together of many pilgrims; but whenever they came to this valley they feared it. They were tired of walking through it. Sometimes the weakest of them fainted before they came to the end of the valley, but still nobody thought of mending matters. They simply looked at the valley, they saw its barrenness, and that was all. But one day there was with them a soul who did not spend his time in looking down and counting difficulties. He was accustomed to look up, and when he came to the valley his soul was looking up, and he said, "There are clouds passing over this valley. What becomes of all the raindrops? What becomes of all the blessings of the clouds? There is nothing here to hold it, nothing to retain it." And so he said to the other pilgrims, "We are many here to-day. We are not weak and we are not tired. What if we try to dig wells and make pools in this valley?" Possibly some of them were inclined to be selfish and to say, "Even suppose we dig wells and make pools, the rain will not come down in time for us." "No," he replied with that brightness of faith which belongs to such souls, "but if we dig the wells and make the pools to-day, God's rain will come down and be a blessing for others. There are pilgrims to come after us, and who knows but that some day we may be glad of the work we do to-day." And going through the Valley of Weeping they dug wells, and the rain filled the pools, not for them—and certainly not for them during that pilgrimage—but the man who looked up saw the clouds and prepared the opportunity. And whenever God's clouds came that way afterwards God said to the clouds, "The wells are waiting for you. They have been dug especially in order that you may fill them." Clouds had gone over that valley time after time and the rain had fallen and then become wasted, but now the wells that are dug and the pools that are made are all waiting for the blessing. Every pool looked upward, and every well pleaded with Heaven for a blessing.

It seemed to him that this was just how God had been disappointed oftentimes in the case of His Church. There had been valleys of weeping; there had been barren valleys. Surely one of these barren valleys in the pilgrimage of the Christian Church was the disunion between the people, the spirit of prejudice, the spirit of division, carrying division almost as a religion. All this may have made the valley a valley of weeping as it was to every true soul, but now, for nearly seventy years in the case of the World's Evangelical Alliance—and let them remember that there had been other efforts from time to time during those seventy years—these people had been digging wells, they had been making pools, and the blessing that had been wasted before was beginning to fill the pools in a special way; and they were there that day to celebrate what God had already done, and then to see to it that they added to the number of pools, that they went on

still digging wells by their love, by their faith, by their mutual trust, and by their readiness to forget difficulties in order that they might arrive at unity. They might be sure that all the pilgrims were very different in their feelings from one another and divided in their experience; they belonged to different tribes, but they had the Holy City at the end of the journey, and the Temple, and the God of their fathers; and so they too should seek to arrive at the sense of the unity of which they had heard that afternoon, forgetting divisions and differences, and saying, "We will make this pilgrimage way brighter for those who are coming after us, brighter and happier for those whom we hope to see home again amongst us, kept safe in the hour of peril, and brought back again to their native land."

Let him carry the picture of the Old Testament down to the historic statement of the New. They had heard of the question put to the disciples, "Why stand ye gazing up into heaven?" For a moment they seemed to be confounded, but really it was not an upward look—it was merely the look of an eye. It was merely the natural ear waiting again for the gracious words of Jesus. The first thing they did was to begin a prayer meeting. They gathered together in the upper room, and there they had the note inserted so suggestively in the very first chapter of the Acts. It left the eleven apostles together. They spent their time in a prayer meeting, eleven apostles together, with one accord, with one mind, and—he was afraid he must add—the first day they ever had been of one mind.

They would scarcely recognise the eleven apostles to-day if they recalled what they had been even a few weeks ago. The ambition of John was no longer there. Peter was no longer the assertive Peter he used to be. Thomas was no longer the doubter. If they watched the face of the Nazarene they could already believe that the heavens were opening and the angels of God were ascending and descending upon the Son of Man. Their divisions, their questionings, their rivalries, their jealousies, all had passed away. They were all of one accord, and not only the eleven, but others had joined them. He was afraid to say the next thing, and yet he thought he was right. During His lifetime Jesus never saw such a beautiful sight as that, even amongst those who had come near to Him. During His lifetime on earth He never saw it. He had to rise to heaven in order to bring them together, in order that, under the power of the Spirit, all carnal divisions would be forgotten and all earthly differences blotted out. And there they were together, waiting day after day, evening after evening, waiting, praying. They were digging the well, they were making the pool; and although the shower was not yet, it would come: and when the cloud of blessing passed over Jerusalem the place of springs was there, the pools were waiting for the blessing, and Pentecost would fall and fill the city and fill the world with the beginning of the joy of heaven. Wherever they were united, wherever they came together in the true spirit of unity, they were doing just what the pilgrims did passing through the Valley of Weeping, and they were trying at that Conference to repeat again what the apostles and disciples did.

And let him remind the mothers and sisters present that afternoon that if they wanted to be in the noblest company of all the centuries of time, they should meet together for prayer; and whenever God's people met again for prayer unitedly, as the apostles did in that upper room, they might be quite sure that there was already a sound of blessing in the air and a dewiness in the atmosphere.

But now let him connect the picture of the 84th Psalm, and then the experience of the Divine expectation of the apostles and disciples before Pentecost, with another appeal, a promise of God coming through the Prophet Zechariah: "Ask ye of the Lord, and He will give you rain." Evidently it was a period of drought, and when the farmers met together they complained and grumbled about it, that they would lose everything. They said, "Here we are on the eve of harvest time, and the rain does not come; and although the fields have grown their produce, there is no blessing for it. It will not be a rich harvest. It will become poorer for lack of rain." And so they grumbled and forgot to pray, just like us; and God had to send His prophet to them, and say, "Ask of the Lord, and He will give you rain." The next step of the promise was very strange: "Ask of the Lord rain, and He will cause lightning." "But that is not what we expect, or what we prayed for. There is no need of lightning. The drought already scorches. The fire is in the earth and sky. What we want is dew." But God's lightning was on the way, and then the dew afterwards. The lightning might come first, but the shower would come afterwards. The Lord would cause lightning and give showers. It seemed to him that the experience had been repeated within the past twelve months or more. The Church of God was praying for a blessing, and he believed it was preparing for a gracious blessing; and the first answer to the prayer was lightning—lightning that scorched not a tree, but a country, a continent. But God never finished with the lightning. He did not cause the thunderstorm for the sake of the flash or for the sake of the dew; He gave the thunderstorm for the sake of the rain, and for the sake of the rich blessing that would follow. But he would join with his brothers who had preceded him by saying that we were not yet at the end of the calamity. The lightning had come, but God prepared, through the lightning, a way for a shower of rain. He exhorted them to keep on praying, to keep on expecting. Let them pray their way through this time of calamity and fire, and, as certainly as God was in His Heaven still, He would repay faithful souls for all their watching and for all their praying; and he thought they would have an especial blessing for those who had permitted themselves to come closer together from all misunderstandings, coming into His presence as brothers and sisters in Christ, saying to Him, "Lord, if we have been led astray by our own ignorance and prejudice, forgive us, and now let the spirit of charity and of true unity bring us closer together to one another by drawing

us closer to Thee." He believed that at last we were coming to the right spirit. It had taken a long time to bring us even to where we were to-day. The state of our country, morally and spiritually, was not anything like what it ought to be, considering how we had been chastened, and God would chastise us yet in order to bring us to His throne of grace. But, oh, let each one of them see to it that they bore the burden not only of the country, but of the continent of Europe, in their praying and in their interceding, and the Valley of Weeping would smile yet with flowers; and it might be that even the song of harvest home would be heard in the valley, and those who had dug the wells and made the pools, even if they were not there to see the glory, would, from Heaven, look down and rejoice, for in that city of God all true hearts were one in Christ the Lord.

The hymn, "The Spirit breathes upon the Word," having been sung,

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of West Kirby, formerly Minister of the Princes Gate Baptist Church, addressed the meeting. He said he fully shared in the gratitude and satisfaction that had been expressed as they commemorated the first inception of the Evangelical Alliance, and he would, above everything, deprecate the idea of throwing any cold water upon their candid enthusiasm; but he must ask their permission to say that for some reason or other he did not feel so wonderfully elated himself, for he was rather oppressed with the painful sense of humiliation to think that they had been for seventy years travelling along the road, and were no nearer than they were to their great and glorious goal. He knew they would forgive him if he further said that, when they remembered that fifteen months ago, upon the outbreak of war, there was an extraordinary movement throughout all ranks of society, and they witnessed for the first time in their lives the unifying effect of the great national pressure, political distinctions were obliterated, the whole framework of social life was disorganised and was in process of re-organisation, and yet there did not seem to him to have been any kindred measure of nearer approach to solidarity between the different members of the great professing Christian Church. If they could show him to the contrary he would thank them and bless God. He heard from the battlefield that it was otherwise there. Their chaplains were finding that the men were losing sight of all denominational differences. When he turned to the foreign missionary field he heard the same there—denominational distinctions were becoming of less and less account abroad; and there they were at home praying for unity, singing of the blessed tie that bound, letting loose all the springs of the channels to emotion, and yet, as a matter of fact, they knew that they were face to face with difficulties in the way of a real unity, difficulties which the good Bishop that morning had not attempted to conceal. When he said this he was one of the most ardent of them in cherishing the ideal of an absolute and perfect unity; but he wished to remember, and so he took the freedom to remind them, that an ideal was a great responsibility, and in the measure of its importance and value it pressed upon every thoughtful and conscientious mind. Ideals were revealed, and we had the Master's Word for it that we were being judged by our relation to these very questions. He wanted to know whether he and they could afford to have their own life, their Christian life—not their profession only, but their Christian conduct and plan—could they afford to have it measured by this inflexible and exalted law? We had no right, the Saviour said, to call ourselves His followers if we were not seeking the nearest possible affinity in faith, love, and hope towards Him. He could imagine Him returning to us and seeing us talking of Christian unity, and then running up against a fretwork of elaborated obstruction, prejudices, vested interests, social distinctions, and humiliating caste; and he fancied that if He saw us in the presence of this difficulty He, too, would look up to heaven and try and see if Ephrata were open. Any ideal worth the name placed a great pressure upon the man or woman holding it. It was a very serious thing to say that they were loving all God's people and longing that they should know it. He was not content with a sentimental appreciation of this beautiful charity; he wanted to see it working out in his life and sweetening his temper, altering his plans, re-shaping and re-moulding them. He prayed God that they might get beyond the stage of prayer and song about "a brotherhood," and see the work realise the end; for it was not recognition they were wanting, still less was it patronage. What they wanted was brotherly kindness, the sense of kinship, the assurance beyond the general confession in a creed.

Having remarked *en passant* upon the "beautiful appropriateness" with which the previous speakers had dwelt upon the Scriptural references to the looking up, he pointed out what a beautiful thing it was that all the help they could possibly see in their most disappointing and difficult moment was well upon the way to them already. If they wanted to be master of their difficulties, they must get above their immediate plane. He did not believe any man made a good finish who was not just a little above it. Let them keep their eye well up into the far distance, and a great many of the things that were trying and perplexing them now would soon pass away. What an inspiriting idea it was, and the moment it seemed to become real to them they could hardly believe the new world in which they were. It all seemed so new to them; no miserable jealousies, no petty rivalries, no attempts at an unworthy emulation, but a generous forgetfulness of self, and a still more noble and generous regard for others. "In honour preferring one another." He feared that was far ahead of some of them at present. They had not reached that yet. "In honour preferring one another." and he feared they would have to get their second wind before they got so far! Perhaps this was just a little too strong for them, so he would water it down a little, and instead of thinking for a moment of the supreme ideal, he asked them, as he had already asked himself, whether they were not looking now, not for notice

or patronage, but whether they were not looking now for an opportunity of recognising what was good in their brother over the way, and praying God's blessing upon him and on his work; and whether they were not training themselves to the habit of thinking that a victory in any part of the line was a victory on the whole line; whether it would be possible even at this time of life—and it was very late with some of them—by the grace of God to experience through the remaining remnants of a long life some splendid uprising of heart and soul in the direction of a whole-hearted and real Catholicity, in which "my brother in Christ should seem to me to be ever so much more than to him, and better worth thinking of and caring for"?

It seemed to him that this inspiring ideal was shaded over with a suggestion that it was a very sad reproach upon our Christian profession, and a sore stumbling-block to the heathen abroad and to the unbelieving at home, that Christian men and women of the different sects had so little affection for one another, and that such affection as they had tended to dissipate itself and expend itself in generalities, instead of condensing itself and crystallising itself into solid, hearty, genuine, and earnest sacrificing love and service each for the other. "Fear God," "Honour the King," "Love the brotherhood," which was more than notice, more than respect, more than an occasional greeting, more than an annual interchange of visits. "Love the brotherhood," keep the channels of your Christian affection clear and your channels of affection flowing out towards the other, and if he differed from them and they differed from him, the more reason and need had he for their pity and their love. They would, perhaps, know him better if they loved him more, and he was certain they would grow larger if they grew broader and kinder. This was an inspiring ideal. Others had found it so. Their hearts misgave them sometimes about the little bit of work they were trying to do. He did not think he need say any encouraging word to them with regard to the matter, but, lest they should think otherwise, he would tell them that he was a thorough optimist in regard to that. This was to relieve them of any superfluous anxiety on his account.

He believed that most assuredly by the grace of God they were coming through, and he was wishing and praying and looking up for something. Beyond all, he wanted them to bring one another through in the day of their triumph a united, compact, and welded mass of new, devoted, and consecrated soldiers, who had "done their bit at home" while the others were doing it abroad, and learning here to lay down their lives as they not only learnt but did it yonder.

He exhorted them to look up, for these ideals, so revealing, so exacting, so inspiring, were so transforming. From the day they learnt to look into the face of God for grace to interpret and to practise this commandment, from that moment the world would wear a new shape for them. They would not think that there were few that were going to be saved, but they would take a larger view of life altogether, and, looking up, behold a great multitude, which no man could number, out of every kindred and nation and people and tongue, and they would admire the grace that found for them a name and place amongst that multitude.

Prayer was then offered by the Rev. Ezekiel Teaz, of the Hall Lane Reformed Presbyterian Church, the Doxology was sung, and the afternoon session terminated with the pronouncing of the Benediction by the Chairman.

Evening Session.

"LOOKING FORWARD."

In the unavoidable absence of the Archdeacon of Liverpool, the Ven. Thomas J. Madden, the evening session was presided over by Mr. THOMAS A. LEIGH, and the attendance was again a large one, among those supporting the Chairman being Revs. R. B. De Wolf, Dr. Hicks, W. M. Barrow, H. J. Bryan, Isaiah Parker, Mr. Alderman Mack, Mr. Jas. Venmore, Mr. R. G. Hough, Rev. J. B. Munro, Rev. T. Gordon Molyneux, Rev. Nicol Grieve. The subject of the evening's consideration was "Looking Forward," and after the singing of the hymn, "Once more in chastened joy in fellowship we meet," Prayer was offered by the Rev. J. H. Atkinson, of the Baptist Church, Waterloo.

The CHAIRMAN voiced the regret of the audience at the absence of Archdeacon Madden through physical indisposition, and said that the Archdeacon was imbued with the love of the Churches. No man in Liverpool had done more, he thought, than the Archdeacon to promote Christian unity. He (the Chairman) had known Archdeacon Madden ever since he was ordained, and had loved him, and he felt sure that if there had not been that removal to Southport the Archdeacon would soon have been in his grave. The Archdeacon had laboured not only in his "down town" Church in Liverpool, but unceasingly at various meetings in different parts of the country, seeking ever to promote God's work. After a reference to Archdeacon Madden's work in Canada, where, with Dr. Hanson, he went through the whole of the Dominion lecturing on behalf of the World's Evangelical Alliance, the Chairman went on to say that he had received a written request to read a portion of the Scriptures, and this he did, selecting the seventeenth chapter of St. John's Gospel, commencing at the fourteenth verse. Proceeding, the Chairman said that meeting was in full harmony with the mind of Christ, and that was the reason why he liked the World's Evangelical Alliance; it sought to bring them together that they all might be one. Ever since his conversion, over forty years ago, his one desire had been to bring together the people of God, and he believed that was the mind of the Lord. It was a remarkable thing, said the Chairman, that he should be presiding that night; he had been educated in various schools, first Mill Hill, a great Noncon-

formist school, and then Rossall, a Church school, where he sang in the choir, wore a surplice and turned to the East, and then a Moravian school in Switzerland, where he thought he learned more than anywhere else. That was the reason why he loved all Christians, because of his training. He might tell them that in 1871 he went to hear Dr. Parker, in Manchester, long before he went to London; he was delighted with the service, and when he came out he prayed to the Lord that he might be forgiven for having entered a Nonconformist place of worship! When he really got the "True Light" he began his work in New Brighton in 1872, but he was not really converted until he went to hear Mr. Moody in 1875, and then he asked the Lord to forgive him for going to the Church of England! It was, he thought, because of the atmosphere in which he had been brought up that he loved all Christians. He received the Light at the time of Mr. Moody's first visit, and he felt ever since then that he belonged to all the Churches. So far as the World's Evangelical Alliance was concerned, he believed its organisation was ideal, because it desired to bring together all God's children on a basis of Scripture. He had no faith in any union or attempt at union apart from foundation truths, as unless they could agree on the fundamental truth of God there could be no true union. The reason why he loved the World's Evangelical Alliance was because it had this Scriptural foundation on which all Christians could and should unite, and therefore he felt he was on safe ground in supporting the Alliance. What they wanted to do now was to get as many members and supporters of the Alliance as possible.

Mr. Gooch would speak presently on "Looking Forward," and would have something to tell them of the working of the Alliance in the future. They looked forward to great things from their union, and he believed the War would be the means of uniting them together more than ever before. He believed one result would be that the men out at the front, face to face with death, would on their happy return want something definite in teaching, and would not put up with anything that was indefinite; and as for Gospel without doctrine, he, for one, did not believe in it. If they read the Epistles of Timothy and Titus they would see that it was doctrine all the way through. There were people to-day who did not believe in doctrine at all. In the south of England he was told that they had got past all doctrine, and that doctrine was not up-to-date. But we don't want to be up-to-date if it means departing from the Truth of God's Holy Word. A union apart from the Truth is a spurious union. There can be no heart union unless the people have the Truth which is in the Lord Jesus Christ, who is the magnet drawing us to Him, and the nearer we get to Him, the nearer shall we get to one another. We are on safe ground in supporting the World's Evangelical Alliance, and we can expect the blessing of God to rest on our efforts. We pray that the outcome of this Conference may be a revival of God's work in Liverpool. It is as the Church is united that God commands the blessing, and as a result of this gathering I hope we shall see great things.

Rev. J. ERNEST RATTENBURY.

of the West London Mission, said the subject for their consideration that evening was "Looking Forward." He did not know whether the framer of the programme was thinking more of the word "Alliance," or more of the word "Evangelical," when he suggested that they should "look forward," but of this he (the speaker) was very certain, that no union would be effective unless it was a union of people who were joined together in great common principles. The future of the World's Evangelical Alliance must be the future of Evangelical Truth and Faith. He supposed most of those present would agree with the statement of the late Dr. Parker, that great Evangelical preacher, in regard to his own faith. "Personally," said Dr. Parker, "I have accepted what is known as the Evangelical interpretation of the Gospel, because I believe that the Gospel of our Lord Jesus Christ as evangelically interpreted, answers more questions, satisfies more aspirations, responds to more necessities, and supplies a better motive for service than any other conception of the Kingdom of God." It would be hard to find a better summary of the reasons for accepting this. They were living in a real world, and there were not a few people who were inclined to tell them that Evangelicalism was more or less a dying force. But they were looking to the future, and the future work of the World's Evangelical Alliance must depend upon the vitality and life of Evangelical peoples. He ventured to make this assertion, there can be no future for the World's Evangelical Alliance or for sound teaching which is not founded upon a belief in the infallibility and ultimate authority of Holy Scripture. At the present time they were waging the greatest war their country had ever engaged in, and people had told them in the past that the Bible was the foundation of the British Empire. It was somewhat significant that long before they were attacked by submarines and Zeppelins, they were attacked by German critics in regard to that foundation, and if they accepted all that had been written on the subject, the British Empire would have crumbled into dust long before the German armies attacked the Empire. It had not crumbled, and the impregnable rock still stood, and they stood upon it. They had no doubt about it, because they had the authority of God's Holy Word. But were they looking to the future in the way their fathers did sixty or seventy years ago? He believed there were changes in their views and interpretation of the Bible which had been brought about by many reasons, that did not in any way weaken the real strength and authority of the Bible, but they were changes which they should bear in mind and face plainly and bravely. For instance, a good many of their Evangelical fathers—and there might be people who did it still—when they wanted guidance, simply opened the Bible in the hope that they would come across a passage of Scripture which would guide them. He did that himself as a child. The Bible he had contained the Book of Common Prayer, the authorised version, and Wesley's hymns, and when he opened it, it was at the preface,

and he was not guided very much by what he read there of King James and Queen Elizabeth. Nevertheless, he knew that people had been guided by opening the Bible like that; but as they looked at the future, their method of interpreting the Bible and their use of it would be more controlled by a right knowledge, and they would be none the weaker for it. He did not think that in the future they would regard the Bible as a mere collection of texts, as some people regarded it now. He did not say that they did not get inspiration from the reading of texts, but in the future they would have to care more about the literature of the Scriptures. Sometimes they saw people had been weakened in the teaching of the Bible because of their conception of the Truth, which had been an Anglo-Saxon one. People had thought too much of the Bible as being exclusively a narrative, but he thought they were getting to realise that God revealed Himself in many ways. God used the greatest of parables in bringing home to them the heart of the father in the story of the Prodigal Son, and he felt they were strengthened and not weakened as they realised that the Bible was no mere collection of religious mottoes, but a great literature, including many writers and methods of expression, including the writings of poets as well as of historians, each one of them the medium of Divine revelation. Even if it were true that some did not look at the Bible in the same way as their Evangelical ancestors, how did that touch their feeling about the authority of the Bible? The more he realised the purity of its literature, the more he realised the ultimate authority of its word; when he realised what it meant he came in touch with what he must obey, with which he must not argue, but bow down and worship. And he believed the authority of the Word of God would be strengthened the more they realised the nature of that Word. The more they realised that God spoke in many ways, the more would they find of His power and be able to speak of it with the demand that men should hear it. Supposing they went to the future with a sense of the absolute authority of God's Holy Word, they were not going to win the future by believing that merely, but there must be the real assent of experience. It was no use having a religion of the head only, the great thing was that every part of them should be vitalised. One of the things he feared more than any in regard to Evangelisation was that they should fall into the errors of mere traditionalists, and go on merely echoing what people said in the past without any realisation of the immediate effect of the truths in their own hearts and lives. It was no use trying to live on quotation marks, and it was no use quoting the piety of the people of another generation. They honoured and admired them, of course; but if he was an Evangelical because his father, his grandfather, and great-grandfather were Evangelical, then he became a mere traditionalist, and so fell into the folly of the ritualist. Filial piety to dead ancestors would not win the world for Christ, there must be a vitalising in every one of them. Take justification by faith, for instance—was that being preached to-day in Evangelistic churches? Was it emphasised as it had been in the past? He somewhat questioned it. He wondered whether they had that same sort of tremendous belief in salvation by the grace of God, in justification by faith alone—the very things that made Evangelicalism—as their fathers had? Let there be no future for Evangelicalism unless these central doctrines gripped the hearts of men. Personally, he had never been so full of fear as some others of the various ecclesiastical institutions, but he feared the subtle atmosphere that undermined the great truths that made Protestantism in some Protestant Churches. It was the old Roman doctrine that man saved himself by the love he gave to God, and that doctrine was preached to-day in some churches; but they were beginning to discover that man's salvation did not come to him through the love he gave to God, but through the love that God gave to him—"If we love, we love because He first loved us." And where that truth was not emphasised, and where it was not recognised, they were undermining the fundamental principles of Evangelicalism; and he could see no future for Evangelicalism at all unless they proclaimed, as the experience of their own hearts and lives, that they were saved by the infinite grace of God, which they did not deserve and could not win, but which came to them through His infinite mercy. That could not be preached by people who did not experience it; it would not grip unless people experienced it: and he believed more and more that the future of Evangelicalism depended on people vitally experiencing for themselves these great truths. The future of Evangelicalism depended upon their belief in the infallibility and authenticity of Scripture. If they were to have a future, they must realise how Evangelicalism touched life. People had often criticised Evangelicals unjustly because of their exclusiveness from life. There might be an element of truth in the divorce of Evangelicalism from life, but it was exaggerated. The greatest days of Evangelicalism had always been those when it was in touch with all sorts of life. Every great philanthropic movement in this country had sprung almost directly from Evangelical people, and in this connection he instanced the anti-slavery movement initiated by Wilberforce and the work of prison reform. At all times of a great Evangelical movement which had taken hold on the people it had always become more or less a matter of social and world up-lifting. The greatest missionary movement to-day was essentially Evangelical, and when one remembered how Evangelicalism was sending men out to every part of the world, it was difficult to think that people could suppose that there was any divorce between Evangelicalism and life. What happened in the first century? Men filled with the Holy Ghost did not spend their time in an upper room, but when they got full of Him they went out and held an open-air service. Wherever they found people imbued with Evangelical principles, they were not exclusive, but became fervent missionaries anxious to save and bless. Such a one was Francis d'Assisi, and the same thing would always be true. The Evangelical could not shut himself up in an upper room; and if he did, it was grossly

unfair to speak of him as an Evangelical. The Evangelical man had the Gospel which he was going to proclaim from the house tops. Evangelical teaching was a teaching which was going to make them the enemy of everything that debased human nature, and when Evangelicalism took hold of people and they felt the power of the Gospel, it became an enormous vitalising force. He believed the more they preached Evangelicalism and stood for it, the more hope there was for the world in all secular relationship. Concluding, the speaker said they had a great opportunity to-day, and even when their brave men were falling in battle, might God help them to believe in the Evangelical religion with all its splendid possibilities, and might God help them to resolve to make England worth dying for by preaching the redeeming Gospel.

Rev. H. ELVET LEWIS, M.A.,

followed, with an earnest address, in the course of which he dealt at considerable length with the question of religious revivals. When they were in the shadow of a declaration of war, he said, in the early days of August, 1914, there came a feeling to many good people that at any rate with the outbreak of war there would come a Christian revival throughout the land. For a few days or weeks there was a solemnity on the soul of the the nation, and they began to hope great things; but he thought they would agree that night that their hopes had not been fulfilled and that their expectations had not been realised. They could not say that their churches were crowded or that their prayer meetings were full; there might be an exception here and there, but he was afraid the general feeling was one of disappointment. He spoke from what he knew of London, not of one denomination or of one particular group of Churches, but among all the Churches there was a sense of disappointment that the War had come, but the revival had not come. What were they to do? Were they to remain in the shadow, and let it deepen and darken still more around them as if there was nothing to be expected but war and bloodshed? The question had been pressed home to him, "Is it war, and nothing but war, and no revival?" Looking into the Bible and the history of the Christian Church, he had found that very seldom had there come a revival during a period of war, but oftentimes the revival had come after the war. Historically as a matter of Divine working, whatever might be the connection between the two, the true revival that came after did not make the war itself any more just, but it had happened time after time in the history of Israel and of the Christian Church, that a period of calamity, of sorrow, and of deep suffering had been followed by a period of quickening; the Churches had been brought home to God, and in coming home to Him they had been able to fulfil their ministry more effectively. Take the great war king, David; when they thought of his religious experiences, his deep repentance, and his psalms, they would say, "Surely this is the man to build the Temple." But he was not allowed to build; he had to fight, and was strengthened to win great battles for the people, but he was not allowed to build; and it was not until after the war that the nation passed into national quietness and the Temple was able to fulfil its mission. Taking their own history and the period which had been mentioned, that of Francis d'Assisi, the Crusades had spent themselves, the very flower of European chivalry had been sacrificed for what was then believed to be a Christian cause, and after the Crusades had spent themselves Francis d'Assisi came and began a grander and more spiritual crusade that touched the hearts of men to the present day. In 1588 these islands were overwhelmed with terror as the sails of the great Spanish Armada drew nearer and nearer to our shores, yet were they saved by the hand of God, and in the shadow of that Armada and all that it meant they had the beginning of a great revival. Coming nearer still, to 1815 and Waterloo, in his own native country of Wales people were reduced almost to a famine during the two years that followed, but before three years had elapsed the richest revival that ever came to Wales filled the country with faith and joy. Just in the same way a great religious revival followed the Indian Mutiny and the Crimean War. Reference had been made to Mr. Moody and his missions, and he need not remind them what happened just before that. They themselves in England were not touched to the heart, but as a boy he could remember how the shadow of the war between France and Germany solemnised people in remote parts of this country. Proceeding, the speaker said it did not follow that because they had the war they were going to have the revival. God did not work in that way, as if they had nothing to do but to sit down and say, "Revivals have come frequently after war, and consequently they are coming again." There was an appeal to the Christian people of this country and Empire at the present moment, and it was this: "Do not be disheartened, do not give up your praying, do not give up your great expectations, because just now we are standing in this terrible shadow." There was no need for anyone to lose heart, even though there were discouragements and disappointments—and it was no use minimising them—but they had not wakened as they should. If they prayed half as well at home as the gallant men were fighting in the trenches, England would be another country. If they fought the evils at home half as bravely as the men were fighting on the banks of the Yser or at the Dardanelles, their Church life and their National life would be sweeter than it was. They in London would not be shocked by their night clubs as they were to-day compelled to feel the shock of it all. It was necessary that all the Churches should endeavour unitedly to bring about a change which was so much to be desired in the interests of true Christianity. Whilst he felt that there had not been a revival of prayer in the country, he wished to add that there was more prayer to-day, and better praying, to his own experience, in many parts of the country than he had known for the last ten years. What they wanted was united prayer, a sense of fervent prayer in the air,

prayer for a nation's soul, that their streets might be prayed into cleanness, and that their homes everywhere might be more blessed of God and for God. There was one thing that made him shudder at times, and it was this. There was a work of Christ going on in the trenches, and hundreds were being saved away from home; he wondered what they would say when they came back and found our Churches chilled and cold! They were there at that Conference with a sense of Christian unity, and if they could only deepen that sense throughout the land he would not fear for the home-coming. If they came back with victory—as God grant they might—let there be no mafficking; let them see the blackness of sin everywhere, the viciousness in London, Liverpool, and their big cities, but let there go forth from the hundred Churches a warm and hearty welcome, and let them say to them, "You have fought well out there; come and fight under the banner of Christ! While you have been away we have been learning a new song, a song with a note of victory in it, and we have been learning to come nearer to one another; we have been looking to Him, and not quite so much on our own divisions and differences." This War was a great appeal for spiritual unity, and if they could make others feel that he did not think there was anything to hinder the great European War being followed by a world-wide revival.

Mr. Elvet Lewis followed his address with prayer.

Mr. H. MARTYN GOOCH

(General Secretary, British Organisation) was the concluding speaker at the evening session. He prefaced his address by remarking that the day had been a memorable one. They must all have experienced the deep feeling that the War was calling just now for a realisation not only on the part of a chosen few earnest and keen Christians, but on the part of their whole national life, that their greatest need was a spiritual revival; but they must remember that the old-time revivals, to which their attention had been drawn that night, were revivals which had been obtained not by human agency, but by direct prayer to God.

The day had been a memorable one, not only because of the high-water mark reached in the addresses they had listened to, but on account of the historical associations which were connected with that Commemoration Day. Some of them might be wondering why that splendid Conference—and it has been a splendid one all through—had not attracted overflowing attendances. Nevertheless, the Conference had been truly representative of the Churches in the great City of Liverpool, a fact which had been noted by others besides himself; and on behalf of the British Organisation he desired to thank the clergy and ministers of Liverpool for the support which they had so heartily given the Conference at a busy time of the year. He also wanted to say how heartily they thanked their friend, Mr. Leigh—and with his name should be coupled that of Mrs. Leigh—for the great interest they had shown in the Conference. They in Liverpool knew as well and better than he did how self-sacrificing and generous were the labours of Mr. and Mrs. Leigh in connection with every good work that could be called Christian work; but in connection with that Conference particularly, he (the speaker) had reason to know how largely the burden of organisation had fallen upon the shoulders of Mr. Leigh, and how heartily he had thrown himself into the work, with a result that had produced a helpful and successful Conference, and on behalf of the British Organisation, he desired thus to thank Mr. Leigh for the great interest he had taken in the Conference, and at the same time to congratulate him and all concerned upon the memorable day which they had experienced. The day had not only been memorable because it had been successful, but also because, they would all agree with him, that they had realised throughout the day the power and presence of the Holy Spirit. That was what they desired in connection with all their Alliance Conferences.

Mr. Gooch proceeded to speak about the practical outcome of the Conference. He said there must be a practical outcome, because they could not have had the presence of such servants of God and have listened to such addresses as they had heard without it. What the outcome would be he knew not, but God would reveal it in His own good time. Referring to the question of the membership of the Alliance, Mr. Gooch said it was becoming one of increasing urgency. He had no doubt that there were many present that day who would like to feel that they were more definitely associated with the great and world-wide work which the Alliance stood for, and to such he asked that they would indicate their desire. He hoped that one result of the Conference would be that the ministers of the various Churches would realise better the world-wide influence of the Alliance and all its possibilities for God and for good if heartily supported. Mr. Gooch then gave the following address.

I have the privilege as well as the responsibility of adding some closing words to the addresses at this Commemoration Conference, and I propose to divide them into thanksgiving for the past and resolve and prayer for the future.

We thank God for the influence which He has been pleased to put forth through the Evangelical Alliance for nearly seventy years in the sacred cause of Christian Unity and Co-operation. I have said "nearly" seventy years, for while it is meet and right that in this City of Liverpool we should be commemorating the historic Conference of holy men who met in Liverpool in 1845 and determined the œcumenical gathering which took place in London in 1846, it was, as you know, in the later year in London, on August 20th, 1846, that the Evangelical Alliance was formed, and if we are spared until 1916 we hope then suitably to commemorate in London the birth of the Alliance.

The note of praise and thanksgiving for the past is specially called for to-day. It was the spirituality, harmony, and the unity of purpose and aim so manifest in the Liverpool proceedings which paved the way for the London Conference and made both gatherings memorable occasions, removing ob-

structions and dissipating a host of misgivings as to any practical outcome from proposals for Christian Union which, as we heard this morning, it was prophesied could only create a harmony like unto that of the clean and unclean beasts in Noah's Ark!—calling forth the retort of Dr. Angell James, "if we get on as quietly and harmoniously as they did in the Ark I shall be quite satisfied." After seventy years *we* are *all* satisfied. The deliberations of Liverpool and London did *not* evaporate in mere sentiment. I am even not so sure that the elephants and the monkeys got on so well together in the Ark as have Christians of many nationalities and differing gifts and temperaments in this Evangelical Alliance.

I would that time permitted of my re-calling to memory some of the special features and facts which marked the Liverpool Conference and which would further justify our thanksgivings on this Commemoration Day. Let me, however, quote one paragraph from the official records: "So passed off the Liverpool Conference, a convention that will be noted in ecclesiastical history. Its sessions occupied three days; all its resolutions were unanimous; and so completely was the interest sustained to the end, that numbers still occupied their seats as if reluctant to quit them when the business was finished. It was a season of high delight. The joy experienced was pure and varied. It was the joy of love, for the Christians then assembled had fervent charity among themselves; it was the joy of freedom, for the Spirit of the Lord was there, and where the Spirit of the Lord is, there is liberty; it was the joy of answered prayer, exceeded hopes, and heavenly foretastes."

It is precisely this spirit and atmosphere which we are experiencing here to-day, and we humbly thank God for the gifts of wisdom, of understanding and sound minds to those who met in Liverpool in 1845 and in London in 1846, gifts that have been an influence which has told throughout the world for the deepening and development of the Christian Unity which the Alliance represents, for it was and is that of the blessed Holy Spirit.

But what of the future? This is a day fragrant with memories of the past and full of hopes for the future. Seventy years and the vigour of youth! But what is seventy years in the life of a great Society? It is as nothing in the history of a great cause, and hence to-day we stand and look into the future confident that it has new claims, new aspirations, and new attainments for this World's Evangelical Alliance, for the realisation of which the sympathy and co-operation of the Christian people of this great City is called for, as well as the co-operation of Christians throughout the world.

For myself, I am thrilled by a dream and vision of a reunited Christianity, a World's Evangelical Alliance, free from stodginess, and yet based upon the ancient bounds of unity in the Church of God—the one Lord Jesus Christ, the Head of the Church, the one Faith and one Baptism; not one hierarchy or one discipline, but one universal and grand alliance of Christians as contemplated by our Saviour in His memorable prayer.

Such an outlook does not demand that we should

MR. H. MARTYN GOOCH.

lessen one iota of our contention for the great Evangelical principles on which the Alliance stands. What are the principles that unite us?

> "All are welcomed as members of the World's Evangelical Alliance (British Organisation) who, acknowledging the Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures, believe in one God:—the Father; the Son, the Lord Jesus Christ our God and Saviour Who died for our sins and rose again; and the Holy Spirit by Whom they desire to have fellowship with all who form the One Body of Christ."

Here we have first and foremost the Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures; then we have the Incarnation of our Lord Jesus Christ, and the Atonement He made for sinners; and we have the Person and work of the Holy Spirit in the conversion and sanctification of the sinner. These are the grandest and greatest principles which unite Christians the world over, and if we faithfully accept them as the grounds of our fellowship and membership, we are confronted at once with a future not only providing a great ideal but a glorious opportunity, that of forming the grandest circle of Christian Union that can truly be termed "Christian." Looking forward, it must pre-eminently be our prayer that the coming years shall give a great impetus to the principles of this Alliance here in Liverpool, in London, and throughout the world. But the outlook is not entirely in our favour. Other influences and

tendencies towards Christian Union are at work within earnest circles of the Christian Church. Some excellent and well-meaning Christians are aiming at a hopeless, not to say mischievous, ideal of Christian Union: a combination of all Churches into one huge ecclesiastical organisation, a veritable Noah's Ark, including within its comprehension the Roman, the Greek, and the Anglican Churches, and not without hopes of still further including in its Episcopal strait-jacket—for the ideal frankly avows Sacerdotal and Sacramental interests—Nonconformist bodies.

In other directions as mischievous, and perhaps more so, we have to meet strong currents manifest in the growth of new Churches and movements, often influentially supported, whose watchwords are Unity and Brotherhood, but not in the Holy Ghost. These influences, largely the product of "New Theology" and rationalistic thought, are associated with a Christianity minus the true Christ—forgiveness without repentance; salvation without regeneration; and Heaven without hell. There are other adverse currents, but I have said sufficient to indicate that the tremendous difficulties which this Alliance has encountered and overcome in the past seventy years are no reason why we should not expect difficulties and even disappointments in the future, or diminish our prayers, or in any way relax our efforts or contention for the great principles which are the bulwark of the Alliance and of the Christian faith. Looking forward, however, we believe we see a great future for our ideals; *at least* there is a great *need*.

It has been said that the present War is a declaration of the failure of Christianity. Of merely conventional Christianity, creeds without deeds, the War may and will prove the failure, perhaps the death. But the War is re-establishing and reviving true Christianity, not pronouncing it a failure.

A letter, from a layman, appears in the current issue of the *Spectator*. It is headed "Spiritual Forces and the War," and the writer says:

"We have been very slow to realise, what France and Russia understood long ago, that this War is not as other wars, merely a physical war, but a vast spiritual conflict, a reflection, as it were, of the eternal war that is being waged between the forces of good and evil. It has come as a purging and a cleansing to show the world the awfulness of evil, in order that the hidden evil of all time may be destroyed and the way be prepared for the coming of the new era. The War, therefore, can only be ended by spiritual means; 'not by might, nor by power, but by My Spirit,' saith the Lord of Hosts. Are we doing all we can to make ourselves fit allies of the Almighty? What is needed is that we should turn the direction of our thoughts towards the spiritual instead of the material, and should deliberately range ourselves on the side of God, to overcome the forces of evil which threaten to overwhelm the world. But the evil that has to be destroyed is not only in the ranks of our enemies, but in our own land and our own hearts, and it is this which must first be rooted out. When we have made a determined and self-sacrificing effort to rid ourselves of the twin devils of drink and lust, and of greed, cruelty, malice, and all selfishness, we shall then be ready to turn to God in absolute confidence and ask for His help in battle. That help, against which all material forces can avail nothing, will be freely given as soon as we show ourselves worthy of victory. Until that time comes, we cannot even wish for the War to cease. Is there no one who will rise up and give us the lead for which we are waiting—the call to repentance and prayer, so that the whole nation may purify itself as one man in thought, word, and deed? For only by the power so won shall we conquer and cast out, perhaps for ever, this hideousness of war."

Christianity is not defeated; but it is on its trial. Can it meet the situation the writer refers to? Its place and power now will be its place and power in the future. What a responsibility for us Christians and the Churches we represent; for this World's Evangelical Alliance. What a reason for and call to Christian Unity.

Sir Oliver Lodge, in his excellent treatise on "The War and After," says: "The cause of the nation is now *the cause of Christ*. . . . . We have been face to face with the powers of evil, the powers of good have been on our side. We must be faithful to the highest that we know, the nation must raise the standard of the greatest revelation in human history. While as to the Christian Churches, they must admit their essential unity, they must try to regard their differences as they would be regarded from a higher standpoint. Religious denominations must cease from squabbling on pain of losing their hold on the community. The cry of the religious teacher, in essence if not in words, must be 'Back to Christ!'"

Such is the situation, and, I venture to add, the grand opportunity which faces this Alliance. Can we give the lead the writer in the *Spectator* calls for? The emphasis of the Alliance upon the unity *of Christians* rather than of Churches is in its favour. The tide is flowing in this direction. More and more there is a consciousness that *as Christians* we must draw together. The War is teaching us some lessons which could only be learned, perhaps, through such a visitation; and if, under the chastisement, we are finding that death and sacrifice for the good of humanity are not too high a demand, ought we not to suffer the death and sacrifice of ecclesiastical prejudices, and for the good of humanity, the glory of God, and the future of Christianity, cultivate the breadth of love, the comprehension, fellowship, and example of our Lord and Master Himself, who said "Forbid him not" when His disciples repelled one who used His name and desired their fellowship, but who was not of their particular point of view?

A remarkable utterance has been made recently by the Bishop of Carlisle. After expressing a hope that the War may prove the complete and final bankruptcy of professional and hierarchical Christianity, his lordship, as reported in the *Times*, said:—

"In the trenches men are quickly learning to

probe to the realities of things. Through living the war they are finding God. Confronted with danger and death they are gaining new visions of the meaning of life and of the value and glory of its eternal goal. The very angels have been visibly ministering to some of them. Those who return will no longer be satisfied with the husks of tradition—with ceremonies and ordinances, and the commandments of men—they will demand the Bread of Life itself which came down from heaven. They will care more for visions of God vouchsafed to prayer than for revisions of Prayer-books, however urgent. Ecclesiastical religion will not satisfy them. They will require a religion which is moral towards God and moral towards men. Both Conformity and Nonconformity will take on new meanings. The real Conformists in God's sight will be the Nonconformists to the world-spirit, and the Conformists to the world-spirit will be the real Nonconformists displeasing to God."

The present and future constitute a clear call to the World's Evangelical Alliance. We cannot remain satisfied. Looking Forward, we must go forward. New and vigorous Branches; a quickened and enlarged membership; comprehension without compromise; unceasing energy coupled to spiritual insight and statesmanship; and, above all, the upward look, from whence alone cometh our help. These must be our ideals; and, as we stand here to-day looking backwards and forwards, our resolve must be, both as individuals and as Christian Churches, to go from this Conference determined to work for the Alliance and to make more than ever of the great Christian realities which it represents. *We must make more of the Bible*, the secret of Britain's greatness. We stand for no mere human view of inspiration. We believe what the Bible itself says concerning its Divine origin as "given by inspiration of God," and we accept its supreme Authority as being our critic, rather than we critics of *it*. The World's Evangelical Alliance is Evangelical just because it believes in and maintains—stoutly maintains—an Authoritative and Evangelical Bible.

We must make more of Prayer, individual and corporate Prayer. We must not rest upon the oars of valuable service rendered by the Evangelical Alliance in the past in this connection. Apart from the urgency of the call to Prayer in this time of national crisis, Prayer must be revived as the vital breath of the Nation, of every Christian, and of every Church. We have really and truly girdled the world with Prayer; but only as Prayer is *maintained* and *believed in* can there be power and blessing; and just now it is at *home* rather than on the Mission Field we need to impress this lesson. *And we must* DO *more*—

We need to make more of Service. A great change has come over the Alliance during the past decade. It has heard the call to Service in a new sense, and is already throbbing with guided energies in Devotional, Missionary, and Evangelistic work. But we must not be satisfied with present attainments. New claims, new aims, new methods, a new situation after the War, call for new enthusiasm and efforts. Much has been done, there is yet much to do. Who, then, is willing to consecrate himself or herself to our cause? These are days when we need, supremely need, a closer union of all Evangelical forces. We cannot afford to exclude any who, although they may not see eye to eye with us on Church order or other non-essentials, are nevertheless one with us and with all who accept the Christ of God in humble devotion and service to His cause among men. All such are welcome as members and partners in the great mission of the Evangelical Alliance to the Churches and the world. Let us enlarge our ranks; let each and all determine to take some definite and individual part in the cause of Evangelical Union and Co-operation, and in this resolve the future of the Alliance as a whole will be full of promise; and as we go forward we shall see yet "greater things" than the past seventy years have revealed.

The Conference was closed with Prayer by the Rev. Canon Howell. M.A., Vicar of Christ Church, Everton, the singing of the Doxology, and the pronouncement of the Benediction, followed by the National Anthem.

"It becomes increasingly evident that the present world situation can be met only through a great manifestation of superhuman wisdom, superhuman love, and superhuman power. Intercession is the means which releases these omnipotent forces, and brings them to bear upon the missionary movement. The Church has not yet discovered, still less begun to realise, the limitless possibilities of intercession. The most alarming fact is that there are so few Christians who are devoting themselves with conviction and faithfulness to prayer on behalf of the extension of Christ's Kingdom. Well, therefore, may the question be raised, Why are there not more intercessors, and why are we ourselves not more faithful in intercession? In the case of many Christians this is due to a lack of meditation upon God and His ways of working. It is impossible, for anyone who honestly desires to be Christlike, to think thoroughly and conclusively upon prayer in its relation to the resources of God, and also upon the deepest and most pressing needs of men, and not have the purpose take shape within him to imitate Christ in intercession as in other things."—*From "The Present World Situation," by John R. Mott.* (*See Review on p.* 262.)

World Missions and Unity.

Notes and Reviews.

The Panama Congress. MANY ask, will the Panama Congress be held now that the President of the Panama Republic has withdrawn his permission for the gathering on the ground that it will be a Protestant assembly, and the Bishop of Panama has issued a vigorous protest against the whole enterprise? Both these Roman Catholic leaders object to anything that will interfere with the religious monopoly their Church claims to possess, and their action is in keeping with the traditions they inherit. It is, however, rather late in the day for them to act efficiently, and the arrangements for the meeting appear to go forward without any reference to the fulminations of those who, although resident in the New Continent, are led captive by the worst traditions of the reactionary Old World. It is well to contrast this ebullition with the proclamation of religious liberty in Peru, where the hopes of the faction opposed to its enactment were entirely killed by the determination of the new parliament to see it passed into law. Had it not been for the diversion of interest into other channels, the attention of Christendom would have been rivetted on the abandonment of the principle of exclusive intolerance by the last Power in South America that retained its baneful influence.

The Hope of the Congress. The Rev. C. L. Thompson, Chairman of the Committee on Unity and Co-operation, has written a paper describing the ideals that lie behind its work. He does not expect welcome or co-operation from the Roman Church as an institution, but he believes that individual Roman Catholics will show sympathy. He hopes that, as in the United States Roman Catholic leaders unite with Protestants in temperance and other work, they will do the same in South America. These pious aspirations are in the direction of prophecy. What has come out of the Bonomelli incident that created such a sensation in Edinburgh? We and others who saw in it the expression of the Christian mind of a good man who escaped disciplinary treatment on account of age and friendship with the Pope, were considered uncharitable. Now, those who judged us have to re-consider their verdict. We are ready to recognise good wherever it is found, and to thank God for the many noble men who are attached to the Roman Catholic Church; but to expect help or co-operation in spiritual efforts based on truth and brotherhood is to close the eyes to the hard facts of history and the harder facts of present-day experience. The leaders of the Congress are right in their desire to welcome help to any right end wholeheartedly given by honest men, but how can they possibly expect aid in their chief object—the evangelisation of South America—from those who look upon them as heretics and "*extra ecclesiam*"? Union, if it is to be brought about, can never be attained on a mere basis of courtesy that when in contact deliberately shuts out vital facts, and the moment the co-operators separate they manifest exclusiveness. We see in France at this moment, in the refusal of the Roman Catholic Bishops of the use of their churches for our troops to hold services, the real attitude of the Church of Rome.

South American Protestantism. After fifty years' work, it is acknowledged that the ground won is small, and that the impact on the life of the Continent is very little. Many reasons are given for this. One of the chief is the lack of co-ordination and well-devised methods. In the face of a unified Church teaching what the Congress members "cannot accept," Evangelical forces are divided. The Congress hopes to be able to combine the forces and make them one in spirit and outward manifestation. "It is our only hope for impressing ourselves on peoples accustomed to a united Christian front." This is so, but there is another reason for the slow development of South American Evangelical Christianity. It began its work when the Church of Rome was shedding its members

through the inroads of unbelief. Intelligent thought about religion meant for most educated South Americans the abandonment of all faith. In the Reformation era the people recognised the necessity of religion, and they followed the men who brought them back to the Bible. In Latin lands subject to Papal rule the only possible alternative was unbelief, for Protestantism was drilled into them as a form of unbelief. The position of Evangelicalism was very much like that of Christianity in the early ages, when advance was slow even in the most Christianised lands. Now the Christian forces have made themselves visible, the character of their members has been realised, and if the Panama Congress lays wide and deep the basis of union, we shall see a remarkable advance. May God bless all efforts in this direction!

An Object Lesson from Spain. In Spain the Evangelical Churches have gradually been uniting. The Spanish Reformed Church and the Spanish Evangelical Church contain within their borders the great majority of Spanish Evangelicals. The former, with Bishop Cabrera as its head, is Episcopal, the latter is Presbyteral. Both have joined heartily in the formation of the Spanish Branch of the World's Evangelical Alliance, and during October, under the auspices of the Alliance, a very successful series of conferences was held in Madrid. Ministers of the Churches and laymen took part, and the spirit of godly union and concord characterised all their arrangements. This public manifestation of unity has had an influence for good in Spain, and it may well be that in the Latin nations where Evangelical Christendom is in conflict with the twin sisters of superstition and unbelief, a blessed unity of spirit will be evolved that will spread to other lands. Something of the kind has been seen elsewhere, but the rancours caused by the unchristian spirit called forth by "Kikuyu" have unfortunately been a source of division. The Spirit of God is at work, and Christianity that draws its inspiration from the Word of God will be forced by a sense of common duty and common need to co-operate more closely.

Assassinated Armenia. The War has brought nothing more terrible than the annihilation of 800,000 Armenian Christians by the Young Turks and their minions, while Turkey was the ally of a "Christian" State that could have restrained the murderers. Nothing has been done by the only Power that could have saved these men and women. Only one individual protest has reached England from Germany. To such a depth war fever and State worship have reduced those who should have protected the weak! Well might Nurse Cavell say, "Patriotism is not enough." Men and women need the "practice of the presence of God" to keep them upright in days of trial. While many cannot go so far as some Christian leaders who have publicly broken off friendship with former German friends, there is a strong feeling that Christianity must have lost its grip when Christian preachers professing the Gospel of love can stand by and see fellow-Christians butchered to gratify the blood lust of Turks, and to serve, it may be, political exigencies. American missions worked among the Armenians, and their pupils and staffs have suffered. Here is a typical instance. "Professor Thekejian, who was the Armenian Protestant representative of the Americans with the Government, was arrested on May 1st. No charge was made against him, but the hair of his head, moustache, and beard was pulled out in a vain effort to secure damaging confessions. He was starved and hung by the arms for a day and a night, and was severely beaten several times." Afterwards he was murdered. Worse could be told, but dare not be printed.

Bibles for Armenians. The British and Foreign Bible Society, with characteristic resourcefulness, has arranged for the distribution of Gospels among the Armenian refugees. It has versions in dialects they understand, and has done its best to bring to the poor distressed people the consolation of the Gospel. No organisation has risen to the emergencies of the War with quieter competence than this great Society. We read of its workers among troops of the Allies, and are glad to know of the ready welcome they receive. It has even managed to retain workers in the camp of the enemy, and who can tell how the plain men and women reading the message of the Christ may be influenced? They may even make those in responsibility see the greatness of the crimes committed against humanity.

Among prisoners it has sown the seed of the Word, and many a man in captivity is learning the preciousness of Divine promises. The greatest Christian unifier is the Bible. When its lessons are learned and practised, its readers are not far from one another in Christ Jesus.

The War and Missions. In two directions war is affecting the home base and thereby mission work abroad. Men who had made up their mind to volunteer for missionary work have joined the forces, and are now fighting the battles of the country. This means a shortage of men to fill the gaps caused by death and retirement. There is also the keenest anxiety about funds. Last year God answered prayer, and our Father sent to the great administrative committees the needed funds. Now we see heavier burdens laid upon the people, dividends failing to reach their normal level, the classes who help missions financially poorer than they were, and the classes that are better off are precisely those that do not come to the help of the Lord in the fight with sin and darkness. We all have to deny ourselves, and those who have given their hearts to God have made up their minds that the last luxury (which is to them the first necessity after the maintenance of health) to be denied, is the support of the work of God. This spirit is abroad, and while Missionary Societies are cutting down expense to the lowest possible figures, they know that it will be hard to maintain the ground won from heathendom. Many overlook the fact that the rise in prices is world-wide, and thereby places extra burdens on our missionary committees. With faith in God, the work entrusted to His servants will not be permitted to fall to the ground.

A Key to Unity. We learn that last June a hundred students from Latin America attended a conference at Northfield. For a week differences of conviction were kept in check, and then international jealousy, Church differences, and aversion to piety threatened to disrupt the whole proceedings. An address on high spiritual lines, "What does it mean to be a Christian?" was delivered, and this brought the representatives to their knees. The decision meeting next day showed a wonderful change. The men went home determined to work and live for Christ, in an environment of which not 5 per cent. of the men show any outward adhesion to religion, although the Roman Church makes attendance at Mass a duty of obligation. If all those who profess Christ realised what that profession really involves we should have more unity and less sectarianism.

The late Sir Robert Laidlaw. The London Missionary Society suffers a great loss by the death of its Hon. Treasurer, whose knowledge of Chinese and Indian problems made him an invaluable counsellor. Having spent most of his business life in India, he knew its people, and held the definite conviction that only by utilising converted Indians could our Dependency be evangelised. His membership of the Opium Commission so commended him to the Government that he received a Knighthood in recognition of his services. Laymen of his type are not numerous, and the whole missionary world is the poorer by his death.

Germany and her Missions. Owing to the War, German missions in British territory are as far as possible being carried forward by British agents, and a heavy tax is thereby laid on some of our missions. In neutral territory, as far as we know, the Germans still maintain their missions, as they consider that national honour calls upon them to prove to neutrals that they do not abandon their work owing to the pressure of war. German organisation will see that no loss of prestige is incurred by the lack of support afforded to German workers. Is it not our duty on higher grounds to show the unconverted world that Christian England still places in the forefront of its work the duty of preserving the work God has permitted it to do, and by so doing show local observers that Christianity is a great reality with us?

"Those who say, with a sigh, 'It is nothing but give, give, give, all the time,' forget that, 'The liberal soul shall be made fat.' The following old riddle is true, paradoxical as it may seem:—

"'A man there was, though some did count
him mad,
The more he cast away the more he had.
But Gaius guessed it, saying:
He who bestows his goods upon the poor
Shall have as much again and ten times
more.'" —*Selected*.

The Spiritual Condition of France.*

By Madame Lucie A. Barbier.

INTRODUCTION.

AMONG the horrors and disasters of this War there has been at least one fortunate thing, one result which makes one hope for a good future: England has learnt to know France better.

Many prejudices, many wrong or incomplete ideas, have gone like smoke in the midst of the great storm. England has discovered France, which was up to now so badly known. France is now to England the country which desired peace, so eagerly as to put up with humiliations in order to maintain that peace; —the country which, drawn from its great work of reconstruction on fairer and more democratic bases by a brutal attack, held her troops four miles distant from the frontier in order to assert in the face of the world that she refused to attack, and did not wish even to give a pretext to her enemy;—the country which from the very day on which it was attacked stood proud and united, hushing up internal differences;—the country which stood without murmur the trying days of the early stage of the War, and which, after a retreat that might have exhausted her strength, stopped her armies at the right moment, and threw back the most formidable military forces ever known to the world.

England saw also, in the long trench warfare which followed, the nation of France display the qualities which were supposed to be lacking—patience, tenacity, endurance, and obstinate and invincible faith in a final victory.

England witnessed France, deprived of her coal mines and of her most important industrial centres, making the best of the situation and organising munition factories in the uninvaded parts of her territory, reorganising her Army, calling her young men of nineteen and married men of forty-five.

England witnessed France experiencing terrible losses—800,000 perhaps of her men have been killed up to now—and there has not been one moment of depression, not one voice was heard to ask for peace before victory. The women, the greater part of whom to-day mourn for some beloved son, or husband, or brother, or *fiancé*, hide their sorrow, and work in order to keep up their spirit. The peasants, children, women, and old men, plough the fields behind the fighting lines, although the danger for them does not come only from the shells hitting their homes, but from the unexploded shells buried in the earth.

And France was supposed to be light, frivolous, unsettled, immoral, corrupted even, and in full decadence. Suddenly were discovered a nation united in the same proud resolution, and a soul, a modestly heroic soul.

Many people in England have written about "a new France," "a new spirit of France." This phrase is a very inaccurate one. War creates nothing new, it only brings to the broad light what existed before. There is not a new France having sprung miraculously in all its youth and its strength from a decayed France. The only novelty is the discovery of the soul of France. The soul of France, without which it would be impossible to explain the present attitude of France, existed before the War. The War will not change it radically; it will keep, when the War is over, its external features and its usual needs.

It is the soul of France, this spiritual life of France, that I should like to study with you to-day. I am convinced that what I have to tell you deserves to be taken into consideration, and that it is as essential to victory and to the life of our nation after the War as many other things which may seem more urgent. I do not mean to say that it is my speech to-day that will convince you, but I hope to make you feel in my weakness what I wish others would put before you much better than I can.

I.

Let us first look for the chief characteristics of the soul of France, for the elements which have formed it and for its prospects in the future. Allow me to look at it from the point of view of a French Protestant. English newspapers and reviews have spoken a great deal lately of Roman Catholicism. I shall try to be just towards Roman Catholicism. Roman Catholics are good patriots, and do their duty as patriots like all French people, like the Freethinkers, like the Socialists, like the Radicals, like the Revolutionary Syndicalists. But whereas the Press constantly speaks emphatically of the Masses celebrated in the trenches, of the heroism of Catholic priests, of the conversions, of the religious revival in Catholicism, it keeps silent about Protestants. However, our Protestant men do their duty in

*Address given at the Monthly Missionary Reunion at the Alliance House on Thursday, November 11th.

the firing line, and the losses in their ranks are numerous and cruel. I know of two small Protestant parishes in the east of France which before the last fight had already lost respectively 33 and 27 men killed, not counting the wounded.

The French Protestants in the Army, like in the Nation, are often the *élite*. Many are officers, and war seems to mow down the best men first. Our pastors serve in the Army, some are chaplains, the greater number are privates. They fall like all the others, and do not think of advocating their profession and single themselves out. Lately Pastor de Richemond fell: last week Pastor Kretschmar, from Belfort, who had volunteered in spite of bad health, was wounded once and asked to fight again, although knowing that he left behind him his wife and children without resources. He led his men to the enemy with courage which never faltered. When Rheims Cathedral was in flames the Protestant pastor of Rheims sent to the Roman Catholic Bishop a fine letter to express his sympathy, at the same time the Protestant Church and the manse were in flames too; but this minor disaster disappeared unheeded in the greater one. And what happened then for the suffering Protestants happens daily. They are overlooked, but they exist all the same; and if English Protestants do not meet them with special sympathy, who will?

No one mentions French Protestantism; however, I believe that more than ever its task has been vital in the formation of the France of to-day, and this task will become greater still in the preparation of the France of to-morrow.

It is difficult to state briefly the factors which contributed to the formation of the spiritual element of France. The inner life of a nation is complex and obscure; it is more so in a country where the minds are like French minds, always searching for something else and something better, where the minds are never satisfied, and search over and over again.

II.

(*a*) Roman Catholicism is certainly one of the elements of the spiritual life of France, but it is not the chief element. Roman Catholicism preserves its influence over the larger section of the French aristocracy. But the old French aristocracy has lost all its power in France. The aristocracy which really counts and exerts its influence is an aristocracy of talent. It is recruited from all classes. French syndicalists form among working classes an aristocracy often more real than that of the old families, who no longer take an active part in the life of the nation.

(*b*) Roman Catholicism also preserves part of its power on the middle-class people, particularly on the wealthy middle-class, who, having the desire to keep up a certain social standing, like to feel the lasting power of what they call, rightly or wrongly, the powers of preservation. Here it would be necessary to make many distinctions. There are still staunch Roman Catholic families who keep up the traditions of honour and uprightness, and uniting the taste for fine arts and intellectual things. A fine instance of that class is the family of Cochin, the chief of which has just became a member of the new Cabinet. Mr. Denys Cochin is an Academician and a great authority on foreign politics. He represents the party of the Right in our Chambre des Députés, and, like the Comte de Mun, who died shortly after the War broke out, he is respected and admired even by his opponents.

Quite a different class of men, the great manufacturers of Northern France, are also Roman Catholic, because they find in the priest a strong supporter of their interest, and rely on him to try and keep the mob in order and to fight socialistic tendencies.

Finally, among the lower middle-class, which forms such a large section of the French nation, Roman Catholicism is but an empty form, specially for men. Children are baptised and are confirmed. There are services for the dead, but it is only a tradition, a kind of social function to which no spiritual idea is ever attached. There is no confidence in the priest, the Church is ignored, and at the political elections they vote against the candidate patronised by the Church. Here I remember this little story. Edgar Quinet, the great French historian, used to say that the French peasant had only one fixed rule in politics. He went to the priest of his parish at election time and asked advice about the best candidate, and always took good care to give his vote to the other candidate.

What is true of the French peasant is also true of the *petit bourgeois* and of the artisan. In their every-day life they never dream of going to the priest for advice or for comfort.

(*c*) That influence already so feeble in the class we have first spoken about is still more feeble among intellectual people, who, when they are not thorough unbelievers, affect an indifference which often hides an independent and passionate research of religious truth, but outside the Church of Rome, for which they have a sort of hatred.

(*d*) As to the lower classes, many distinctions ought to be made, first between agricultural and industrial populations.

Among the agricultural population there are a few regions where Roman Catholicism has preserved its influence, and where people

are religious, inasmuch as they attend Mass and remain strongly attached to the priest.

In other agricultural regions Roman Catholicism seems dead. Since the disestablishment thousands of villages have no priest; and the disestablishment simply brought to light a situation which had been in existence for a long time. The priest was simply a paid official of the Government, and remained in his rectory, living quite apart from his parishioners, whom he ignored when he did not show them deliberate dislike.

(*e*) As to the population of the towns, the workmen are not only indifferent, but are hostile to Roman Catholicism. French Socialism and Radicalism, which have a strong hold on the masses, are intimately connected with militant anti-clericalism. Primary teachers take up the same attitude, and it must be remembered that the primary teacher is an important personality in all small villages.

(*f*) A great deal has been said since the disestablishment about a Roman Catholic revival. There is some truth in it, but it is not wholly true. It is true that Roman Catholicism, threatened in its very existence, had to make a desperate effort not to disappear. Energies have been renewed. Fewer young men become priests, as there is no longer any salary to receive from the State.

Roman Catholic theological colleges were empty for several years, but those among the young men who became priests did so more by conviction than by the wish of entering a career. The Church became more militant; it had more missions in poor parts, where thousands of workmen broke all connection with the Church.

Anti-clericals, whom I do not wish to discuss here, caused the Church to have the appearance of being persecuted, and gained sympathies for it. On the other hand, refined artistic natures objected to the coarse materialism of certain political leaders and of their followers, and gradually joined the Church once more, some really for the sake of belief, others purely for the sake of the social institution. Roman Catholics can boast to have found defenders, sometimes unexpected, such as Brunetière, Bourget, Barrès, Henri Bordeaux, Bazin, Boyslesve, Maurras, Péguy, Claudel, and others. A school of young writers proclaim their Roman Catholic tendencies, such as Psichari, Renan's grandson, who was killed in Belgium, and who had determined before the War broke out to become a priest.

Certainly there are manifestations of some religious life on the battlefield, but this movement is not so general as believed in this country. Even when facing death before an attack, many soldiers refuse to go and bow before the priest. Many even refuse the visit of the priest on their death-bed. It would be a mistake to interpret the hostile attitude of some of our soldiers to all intervention from the priest as a revolt against the spiritual, but it is a revolt against the clericalism which up to the time of the Dreyfus case was saturating the Army and became the cause of many scandals.

The opposition met by Roman Catholicism does not come from superficial causes. It is deep-seated and probably difficult to grasp by outsiders. The most essential of these causes is that French people have not satisfied their needs in Roman Catholicism. Modern France of to-day was formed outside Roman Catholicism and against it. There is not one law promulgated which was not anathemised, condemned by the Church. At the same time, the Church identified her cause with that of a political party, and after having opposed the establishment of the Republican Government, became the accomplice of all attempts to throw it over. In her own bosom, the Church persecuted all independent personalities, for instance, the admirable deputy of Hazebrouck, l'Abbé Lemire, whose only crime is to be a Republican. The Church did not only condemn the Modernist movement, it also condemned Le Sillon. Le Sillon was an association of young men, mostly intellectual and workmen, who, submitting to the Roman Catholic creed, wished to find some link between the Roman Catholic Church and democracy. They also wished to spread the Gospel among the working classes.

In order that a return to Romanism should be possible, France would have to deny her recent past; she would have to deny the work of forty years, thanks to which France was capable of overcoming the defeat of 1870, and to reach the standard of honour and heroism which you can witness to-day. France will not renounce what she has conquered with so many painful moral fights.

Unity is talked about, and we wish unity during the War and against the mutual enemy; and we Protestants do not intend breaking up unity as long as victory is not achieved. But, for the sake of unity, let us not create dangerous compromises. You English people can actually unite; your faith is the same. There are differences, I know, but they do not bear on the essentials, they do not exclude each other. For us, however, it is the essential which differs. Unity beyond the sacred but limited duty of saving France would be for the Protestants and the non-Roman Catholics of France mere treachery. For there must be no misunderstanding, there is only one possible union with Roman Catholicism, and it is what Roman Catholicism

glories about. It means a total submission to the Church of Rome. It means our forsaking all that makes our spiritual life, all that is not Roman.

Are we Protestants ready to yield and to submit? If we are, it means that our faith is a failure; that our faith in Christ the Redeemer deceived us; that our trust in individuality and liberty was guilty pride; that our dream of a Church more and more spiritual and animated with the Spirit of Christ was a vain dream. It means that we confess that the principle which caused the Reformation, which formed the soul of Protestant nations, bore all its fruit; even more, that it was an error, and that, denying all the past and present, which was a consequence of this past, we should forsake our soul along with our faith, we should condemn our dearest hopes, and we should humbly beg the forgiveness of our long error.

III.

Roman Catholicism may display churches full of worshippers, and announce its progress and its successes. In reality it has but very little influence on the majority of the French nation.

Where does the majority of French people look for the spiritual element of their life? First of all it is necessary to clear up a frequent misunderstanding. Those usually called in France *libres-penseurs*, and called in England sometimes agnostics, sometimes atheists, are not always men who do not care for religious things; they are still less materialists who have got rid of religion to escape its moral discipline. Several among them have, on the contrary, forsaken Roman Catholicism in order to draw nearer to what they felt to be the truth; and is this not respect for truth placed above all consideration of interest essentially religious?

French people, even average French people, are the most logical people in the world. They cannot bear in themselves contradictions or even obscurities of thought. They develop to the end the consequences of the principles which they adopt; it is a longing for precision, it is a kind of intellectual cleanliness, similar to corporal cleanliness. There are few in France who are satisfied with a vague sentimental religious attitude, who are satisfied with a compromise between faith on one side, and reason and habits on the other. We have an immense number of freethinkers who do not stop half-way in the development of their ideas. Some of their chiefs are fine individualists, who are respected by people who do not share their views. Such are Séailles, Buisson, Léon Bourgeois. During the Dreyfus case could be seen the chiefs of the Church defend against truth and justice the prestige of the Army, and, on the other hand, the chiefs of freethinkers defend the cause of justice, sacrificing their ease, their financial privileges, their freedom, and even their liberty (Anatole France, Scheurer-Kestner, Picard).

Which of these two categories of mean was nearer to the spiritual?

Many French people have adopted in a religious creed democratic ideas of justice for all, of improvement in the condition of the weak and destitute. I do not overlook the part played by interest and low passions in the political life of our nation, as in the political life of all nations. We have the habit of exposing our failures in that sphere more than others do, on account of our bad habit of always running ourselves down, to our detriment, and many have taken us upon our own ruthless valuation.

But, on the whole, in its different manifestations—laws relating to improvement of the working classes, women, and children—in its aspirations, still more than in its realisations, in the principles laid down, I do not think that it is possible to find politics with higher and more idealistic and spiritual purposes, especially during the last forty years. Are not these indications that the soul of France is not closed to the ideals of the New Testament?

There is also among all the people who work a love of perfection, a constant longing for doing better. Self-satisfaction is practically ignored. Is not that also a sign that the spiritual has not lost its rights?

It must never be forgotten that *Gay Paris* is not the Paris of France, but it is, as has often been said, "Cosmopolis" taking its pleasure in Paris. Behind gay Paris there is the large city at work, and there is the large nation working incessantly, thrifty and careful, fond of simple life, doing a great deal and needing little.

IV.

But would it be a Christian attitude to take to limit all these things, however fine they may be, the spiritual life of a nation?

We believe that the effort of man is not sufficient even when he is eager to do good. We believe that his efforts to improve others are not sufficient, unless he tries to be a new man himself; and we believe, as Evangelical Christians, that we find in the Gospel the strength necessary to transform society in transforming the individual first.

I will not say that everything is all right in France, that there are not distressing signs morally.

The strongest wish to do good when not supported by faith and hope soon gets wearied. Some of these energetic freethinkers

collapse suddenly in presence of the difficulty of their task; others return to Roman Catholicism as a shelter for their disillusions. The large crowds of our industrial centres have often to choose between being slaves of the priest, who is an accomplice of the owners of big factories, who are given starvation wages, and the trade-union secretaries, who often in Northern France are publicans, and make promises of improvement in the workman's condition provided he patronises the public-house.

And in presence of these crowds, often moved by fine aspirations, but still fastened on to so much ignorance and brutal misery, would it be fair not to remember the pity Jesus has for these shepherdless flocks? and would it be fair not to try to find out who will bring them the word of deliverance which will bring life to them?

Will this word of deliverance come to France through Protestantism? Probably this is the problem which you find it difficult to solve? Has Protestantism sufficient strength to accomplish this revolution, to bring to the soul of France the message of the Gospel in a way which will give it its full power?

The task is great, for it must be understood that the very existence of Protestantism is a constant struggle. French Protestants are now in a minority, lost amid a large majority, either Roman Catholic or non-religious, which also threatens to swallow them up. To resist this ever-threatening condition of things, Protestants have to work miracles of courage, of activity, and of faith. I think that, without exaggeration, it may be said that more activity and endeavours are made by French Protestants than by other Protestant organisations in the world, in proportion to the numbers. That continual effort, that clinging to principles, has made French Protestantism a select section of the nation. Protestants before the Revolution of 1789 were excluded from all official appointments, were just tolerated, if not persecuted. They could find means of existence in trade and in industry, and had become in these branches highly efficient, and were always praised for their scrupulous honesty. "Honest as a Protestant" was a common saying in former days.

To-day Protestants hold high and numerous official appointments, which have been given them solely on the merit of their upright characters. They continue to hold the place of a moral *élite*. Generous just causes have always found supporters among Protestants—moral action, leagues against immorality, campaigns for temperance, hospitals, orphanages, social institutions of all kinds—the enumeration of which would be too long to be included in this talk. Their institutions and organisations are manifold, sometimes being established on a small scale, and scattered about, as Protestants live in parts of France very distant from each other, and it is not always possible to centralise efforts.

The direct influence of Protestantism is therefore a serious reality. It is one of the vital elements in the soul of France. The indirect influence of Protestantism is greater still, were it only by the number of Protestants holding high appointments.

It would be a study in itself to find out the amount done by Protestant influence contributary to the Entente Cordiale.

Several of the diplomats in the embassies of large cities were Protestants. For instance, M. Daeschner, for some time Councillor of the French Embassy in London, was secretary to M. Poincaré when he was at the Foreign Office. His influence on the diplomacy of those days certainly contributed to the admirable understanding between the two great nations.

Several among those who reorganised education were Protestants, as well as several of those who asked for the revision of the Dreyfus case.

This is, briefly, how our Protestantism bears on national life.

I expect you would like me to tell you something of its inner life.

The New Theology has in France, as in England, brought about some re-handling in the spiritual attitude of our body of ministers, and for a long time they all remained under the same organisation of synods. At the time of the disestablishment, which called for a new organisation of our Churches, differences became more obvious, and the result was that one section became purely Evangelical with a synod of its own, and the other, of Unitarian tendencies, grouped itself under another synod. The old Evangelicals are generally called "La droite" and the Unitarians "La gauche."

But, fortunately, those theological differences became secondary, and the need of spending energy on activity instead of in disputing was strongly felt.

The essential fact is that Protestantism always kept up what seems the test of a true spiritual foundation in all Churches: the strong determination to spread the Gospel. I am quite sure I only need recall to your mind our Missionary Society's work among the heathen. There are few Christians in the world who ignore the names Coillard, Cazalis, Boegner, those heroes of our French Protestantism who have indeed given up everything for the sake of their faith. Some people have often said that it would be better for a small section of a nation like the Protestants of France to limit their activity to France itself. Is there any question of economics or of calcu-

lation when a man feels the call of God? And the men I have just mentioned were apostles.

No less heroes are the men who have undertaken to preach the Gospel in France. The heroism of these men of the *Société* Centrale, and of smaller and no less efficient evangelical interests, who, overlooking all theological differences and simply asking their helpers to acknowledge Christ as their Saviour, send them to the different districts to preach the Gospel, especially in those industrial districts of which I spoke before, and where people are not hostile to God, but are hostile to a God presented to them for the sake of trade or of politics.

Very incompletely I have given you up to now a general outline of the different elements at work in our dear France. The question open before us now is, What is going to be the transformation brought about by the great conflict of the present hour?

Is this War intended by our enemy to destroy all that was in the way of their cruel ambition, to eradicate all previous efforts? Is it to suppress all those who modestly but conscientiously did what they thought their duty to be absorbed in the new re-handling of the world? Is the big organisation of the Church of Rome, whose ambition has been for a long time to get its power increased, and to possess Great Britain, to become a reality? You must not have any illusions if you are ready for this solution. Remember that the small militant faction of Catholics in France will help with all its might. On the other hand, would it be impossible to anticipate that the other probable solution should become a reality, and the Entente Cordiale should become cemented by a closer and more intelligent communion between the Protestants of England and those of France?

The League of the Spiritual War.

THE Rev. E. A. Burroughs, who supplies the helpful address which prefaces this issue of EVANGELICAL CHRISTENDOM, asks us to notice a new and timely movement which is described in the following extract, and which we heartily commend:—

"*The European War* might itself be called a 'spiritual war,' both on account of its origin in a conflict of ideals and because of the evidence which its course has afforded, in every direction, of the real supremacy of spiritual forces (both good and evil) and the inexorableness of spiritual laws.

"But the '*Spiritual War*' with which this League is concerned is a different and even more far-reaching struggle—the struggle which will only fully develop and reveal its seriousness when the European War is over. The events of the past 15 months are a tremendous challenge to the ideals of the Religion of Christ. Some of us are convinced that they have also signally vindicated it. Above all, they have brought back to thousands, at home and in the field, that *sense of God* which an age of material comfort had largely stifled. And now on all sides we see, as it were, the raw material for building 'on the ruins of our sinful past' a new and *more genuinely Christian civilisation*.

"On the other hand, there is much that is most threatening and discouraging; and we know that good does not conquer evil without aggression, and organisation, and sacrifice.

"Among the *potential forces for good* in the dark days ahead are the lives of those who have met God face to face at the Front, and have thus come to see things in a new perspective. Those of them who live to come home will wield enormous influence, but will meet all manner of temptations to use it for evil instead of good. The conditions of life 'on Active Service' are all against solid spiritual progress; and the agencies, official and unofficial, engaged on spiritual work among soldiers are, by the very conditions of army life, debarred from following up impressions made, except in a small minority of cases.

"'*The League of the Spiritual War*' is an effort, based on direct experience among the British troops in France, to conserve, organise, and eventually utilise in the coming spiritual struggle, the results of such spiritual work among soldiers during the War.

"It aims, in the first place, at *collecting the names* of men in the King's Forces 'whose heart God has touched,' and who, in the words of the membership card,

> 'mean, if God spares them, to fight on His side in that second campaign, and would like to help and be helped by one another.'

These will be kept, with their regimental and home addresses, in a double card-index, which will also note their religious denomination.

"Secondly, efforts will be made to *keep in touch* with all members by means of a periodical 'Open Letter,' reminding them of their promise, and encouraging and preparing them for the task ahead.

"Thirdly—the most difficult and crucial task of all—the League will strive to keep before the authorities of all the Churches at home the urgent necessity of making timely, adequate, and suitable *preparation for the home-coming of the troops*, so that the faith of the men who return may not be hindered but helped, and that those who have promised to 'fight on God's side in that second campaign' may find *opportunities for service*, and a fit welcome awaiting them.

"*All communications* on the subject of the League should be addressed to the Rev. E. A. Burroughs, Hon. Sec. League of the Spiritual War, Hertford College, Oxford. As there are as yet no funds, correspondents other than soldiers are asked to help by *enclosing stamps for postage*."

Books worth Reading.

THE COMING PRINCE; OR, THE SEVENTY WEEKS OF DANIEL. With an Answer to the Higher Cricitism. By SIR R. ANDERSON, K.C.B., LL.D. Tenth edition. (Nisbet & Co. 5s.)

A WORK such as this, having reached its tenth edition, scarcely needs a further word either of introduction or of commendation; its circulation speaks for itself. The book has been out of print for more than a year, and is in now fresh demand, so that its re-issue is to be welcomed. The War has led many to have recourse to "the sure word of prophecy" given us in the Word of God, and surely at such a time we do well to take heed thereto, "as to a light that shineth in a dark place." To no book of Holy Scripture do we turn at this time with earnest enquiry more than to the Book of Daniel, dealing as it does with the whole course of events incident to the times of the Gentiles and their close. Sir Robert has made a special study of this prophecy and rendered invaluable service by the results of his close and scholarly survey. His "Daniel in the Critics' Den" remains an unanswerable reply to the contentions of modern criticism against the genuineness and the accuracy of the Prophet's book, and, in conjunction with "The Coming Prince," furnishes the devout student with clear and reliable data for full investigation of the subjects involved. The question of the personality and yet future development of the Antichrist is one of highest importance, and, in the light of present events, one no believer in Divine revelation as a guide to future unfoldings of the Divine plan can afford to neglect. The discussion of this crucial question, laden with significance in these last days, as given in this volume, is indispensable to reverent enquirers, who ask with eager purpose, "What saith the Scriptures?" The book abounds in statement of *facts*, and deals not with human theories and fanciful interpretations, but with positive assertion of historical and exegetical certainties. The author's preface to this new edition will be read with deep interest; it is full of helpful notes on the chronology and history of the subject treated. We are glad also to see the valuable preface to the fifth edition reproduced. All our readers who may not as yet have familiarised themselves with the contents of this volume will do well to obtain it, and will, we are sure, thank us for calling their attention to it as a unique exposition of a momentous theme.

THE LORD'S PRAYER, AN INTERPRETATION. By JAS. W. THIRTLE, LL.D., D.D., author of "The Titles to the Psalms," &c. (Morgan & Scott. 5s. net.)

Many writers have elaborated and discoursed on the prayers taught us by our Lord, so that a library of volumes may be collected treating on its salient points and consecutive clauses. Nevertheless, Dr. Thirtle has succeeded in imparting considerable freshness into his treatment of the subject. Dr. Saphir said: "There can scarcely be a more comprehensive subject, for this model prayer embraces every doctrine of Scripture and every aspect of Christian life." This fact is fully shown in the pages before us; the wide range of the prayer being evinced from many points of view. Attention is called to the fact that "the prayer is composed of terms having a universal application, *i.e.*, it is for *all disciples of Christ*, for *every day*, and for *every state and condition of life*." The book evidences wide reading, much critical research, and deep thinking of a spiritual kind. Its references to the Jewish forms of worship prevalent in our Lord's day and its survey of the circumstances under which the prayer was given to the disciples are of practical interest, while the critical treatment of special words used in its formula, together with the varied Greek, Latin, Hebrew, and other versions in which it has come down to us, given in an appendix of some seventy-four pages, are very full of valuable information and suggestion. The exegesis applied to the several distinct petitions which are given by our Lord will be found to be as scholarly as they are devout and interpretative of their meaning and design. Dr. Thirtle has given us a treatise worthy of prominent place in the literature of the subject on which he treats.

The following are helpful additions to the Bibliography on "Family Prayers" inserted in a recent issue of EVANGELICAL CHRISTENDOM.

A BOOK OF PRAYERS FOR THE HOME CIRCLE. Arranged by the Rev. Canon R. B. GIRDLESTONE, M.A. (London: Morgan & Scott. 2s. net.)

Anything from the pen of Canon Girdlestone is helpful and valuable. This book of Prayers (with short Bible Readings) is specially commended. It originated from the movement initiated by the great meeting held last June in the Queen's Hall to

promote the National Revival of Family Prayers. Its notable features are (*a*) a strong element of Praise; (*b*) a conviction that Prayer carries responsibility with it; (*c*) intercessions for those labouring to effect the social and spiritual uplift of our people; and (*d*) Prayer for missionary work and workers in the regions beyond, not forgetting God's anointed people, Israel. There are other features which commend the work, which reveals much prayerful thought and searching.

ABOUT THE FEET OF GOD. Brief Daily Prayers for Use in the Home. Compiled by the Rev. E. R. PRICE DEVERREUX, M.A., LL.B. (Longmans, Green & Co. 1d.)

A helpful outline of daily devotion for use in home or school, more suitable for Church of England adherents.

THE FAMILY ALTAR CALENDAR (1916). (The Verulam Co. 1s. 6d. See back page of cover.)

We cordially approve and recommend this daily Calendar. Printed in Great Britain, attractive in design, and exhibiting much thoughtful care in the selection of the daily portions and commentaries thereon, the Calendar should meet with the success it deserves. Among the numerous aids to the movement for the National Revival of Family Prayers this is one of the most practical.

STUDIES IN REVIVAL. Edited by CYRIL C. B. BARDSLEY and T. GUY ROGERS. (Longmans, Green & Co. 6d. net.)

This is quite an important little book, with a Foreword by the Archbishop of Canterbury. It contains contributions by various writers, including the Bishop of Durham, Prebendary Webster, and Miss Gollock. The closing chapter, "Revival a Practical Possibility," by Rev. Cyril C. B. Bardsley, is exceedingly helpful. It concludes with the assurance, "Revival is possible. God is waiting for us."

WHEN GOD CAME. (London: Church Missionary Society. 6d.)

Another little study book on "Revival," with a Foreword by Rev. Cyril C. B. Bardsley, Hon. Sec. of the C.M.S. It contains chapters on "The Franciscan Movement," "The Friends of God," "The Evangelical Revival," and a closing chapter on "To-day."

HALF-HOURS WITH ISAIAH. By the Rev. JOSEPH PITTS WILES, M.A. (Morgan & Scott. 3s. 6d.)

The one object of this book, as expressed by its author, is "to make plain" to readers unacquainted with the language in which they were written, "the true and primary meaning of the prophecies of Isaiah." In the endeavour to do this, we are told that pains have been taken to compare English, French, and German translations of the Bible, as also carefully to consider the opinions of good commentators. The result is that much really helpful exposition is found in the sixty-five chapters comprised in the volume, both in the form of paraphrase and comment. High praise is accorded to the author's method and manner of treatment by the Bishop of Durham, who, in a preface introducing the book, says: "I have read the whole of the contents with general agreement. The main lines of interpretation much commend themselves to my judgment." It is undoubtedly a book a large class of readers will find spiritually helpful and instructive.

THE WAR AND THE FAITH. By Rev. CHARLES BROWN, D.D. (London: Morgan & Scott. 2s. 6d. net.)

This is a helpful addition to the literature on the spiritual aspects and issues of the War. Dr. Brown deals faithfully with the subject of national sins and shortcomings; but he deals no less faithfully with those of our enemies. We may not follow the author in all his views and conclusions concerning the War, but the book is full of instruction and helpful counsel, pointing to Christ and the facts of the Christian faith as the great consolation in days of stress and testing.

THROUGH THE WAR TO THE KINGDOM. By the Rev. EDWARD SHILLITO, M.A. (Morgan & Scott. 2s. net.)

The War has called forth a voluminous literature of its own, but there is room for the further instalment furnished by Mr. Shillito's contribution. The object is not to deal with political aspects of the great struggle in which we are engaged, but the distinctly spiritual issues. The book is an appeal to the mind and heart of the Church of Christ, and an appeal to think through the War rather than round it. The place of the Church in prayer, in testimony, in true unity, and in effort for the salvation of souls at the present time, and in view of changes bound to come, is the substance of the writer's aim. A thoughtful book well suited to set others thinking.

THE PRESENT WORLD SITUATION. By JOHN R. MOTT. (London: Student Christian Movement, Chancery Lane. 2s. 6d. net.)

Eloquence, knowledge, and enthusiasm mark every page of this book. Its writer is one of the chief authorities on Foreign Missions, and his optimism is as delightful as his style is attractive. He sees that we are in the presence of untold possibilities. The world is open to Christian teaching as it

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never has been in the past, and his book is a trumpet call to Christian people to consider their duty and to realise their privileges. Written before the outbreak of the War, Dr. Mott reviews the impact our civilisation makes upon the non-Christian races of the world. No man can read his chapters without a burning sense of shame. We have so imperfectly Christianised our merchants, soldiers, and sailors, that they have in too many cases taught the heathen vice instead of virtue, and given them an entirely wrong conception of Christianity. We must change all this. Dr. Mott rightly believes that after the War our duty will be even greater than it was two years ago. "Thus, in the midst of so much that is changing and uncertain, the call is insistent that chief emphasis be placed upon the changeless facts and the limitless resources associated with the Fountain Head of spiritual life and energy—Jesus Christ, the same yesterday, to-day, and for ever." He alone can redeem and transform humanity, from Him alone come those healing streams that can remove the wounds of bitterness and strife, the hard thoughts and resentments that will undoubtedly follow the War.

We are most interested with his views on Co-operation and Unity. No man ever felt their need more than the Edinburgh Chairman, and his opinions are of very great importance. He cries, "Study your differences," and you will reach an atmosphere in which "we come to loathe to differ and to determine to understand."

Dr. Mott urges his readers to study carefully the literature that "enables us to obtain a better understanding of Christian bodies and agencies with which we may not seem to have much, if anything, in common." This is most desirable. The better men understand why they differ, the better they are able to pave the way to union. The experience of the recent past does not lead us to hope that there can be a real union of even the forces of non-Roman Christendom based on a study of differences. The closer some differences are studied, the more impossible union becomes. Kikuyu spelled Union for Mr. Norman McLean, and he rejoiced to see Edinburgh in practice, only to be told by a pillar of Edinburgh that he had totally misconstrued the message of Edinburgh, and had praised what was directly opposed to its fundamental principles. It is said that it should be so. Real union can never be brought about unless there is unity in Truth and Love. We must discover what is the essential message of Christ, and when we find that, we must stand by it whole-heartedly, and not deny to any body of men who hold that message in sincerity and truth the right to full Christian privileges. Edinburgh has proved that in heart desire to serve God and Christ men may be one; but when it comes to brotherhood, this unity breaks down, because the "Truth" held is not one in the minds of all. We have, however, the strong hope that one result of the War will be to show men that what they treasure as monopolies are of human invention, and that God is greater and Christ is broader than their monopolised grace. When this is grasped, the way to true brotherhood in the One Church, the Body of Christ, is reached. Dr. Mott deserves study, and we trust our readers will familiarise themselves with his pages.

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